ABRAHAM'S OFFERING

Introduction.

The life of Abraham do clarify that the pages of the Old Testament do have a prophetic connotation.

The Scriptures is clear about this as the Apostle Paul said;

'Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.' 1 Cor.10:11

The word 'example' is the translation of the Greek word tupos. All the things that happened to the children of Israel happened to warn us, so today we can appreciate God's working in the Old Testament, in keeping with His plan of salvation.

Abraham had to offer his son Isaac in a distressing manner, a trial he excelled in, proving his total faith in God. Gen.22 The history has both a spiritual and a typological impact.

The sacrifice of Abraham is different from all the other offerings that are named in the Bible. Firstly, because it is a human sacrifice, directed by God. This is strange, because human sacrifices is an abomination to the Lord. In the past God blamed the people of Israel, degrading themselves by offering human sacrifices.

They have built the high places of Baal in the Valley of Hinnom to make their sons and daughters pass through the fire to Molech--something God did not command them. He never entertained the thought that they did detestable act, making Judah sin! Jer.32:35

The second reason why the sacrifice of Abraham is a different, is Isaac was placed alive on the altar. That is unusual. Animals sacrificed to God were slaughtered at the altar of the burnt offering, and then they were placed on the altar. To slaughter an animal is different to offering them on the altar.

They are considered two different matters in the Bible, but the one do flow into the other. Slaughtering an animal is not part of the offering but at most the preparation of the offering. If an animal were sacrificed, it had to die. We are familiar with the Levites. The priests who were unfaithful were not allowed to approach the altar. Eze.44:9-14 As punishment they could not offer to the Lord, but they can slaughter the animals.

A sacrificed animal had to die first and then they were placed on the altar. Whatever flesh is alive, is deemed by God as sinful, and sinful flesh cannot approach God. Once a person is dead, then sin has no power over him: For

he that is dead is freed indeed from sin. Rom.6:7 The end result is, whatever is placed dead on the altar for God, becomes alive, and it is offered to the Lord. Fire descends from heaven, burning the sacrifice, and it ascends up to Him. 1Kings 18:19-39 The Hebrew word for a 'burnt offering' literally means 'a rising sacrifice'. The sacrifice ascends to God, and it is made alive when God takes it to Himself. In this Bible study we will study what is meant by the word 'to offer' and in particular pay attention to what the sacrifice of the Lord Jesus Christ entails. Thereafter, the history of Abraham sacrifice is discussed.

The crucifixion of the Lord Jesus: The Slaughter

The New Testament frequently mentions the offerings. In the Book Hebrews, we read than our Lord offered Himself on the cross of Calvary. Of course, it is true that the Lord Jesus willingly put His life at the disposal of His heavenly Father. Since He was born at Bethlehem, His prime goal was to serve God. His life was totally dedicated to God. One could easily assert that He sacrificed His life to God. Sacrifice always means to offer. For various reasons, we can assume or define stating that the death of our Lord Jesus on the cross, was not the sacrifice.

The first reason is that the Lord Jesus was not a High Priest on earth. When He was on earth, He lived under the law. According to the law He had to be born from the tribe of Levi to be a priest. But the Lord came from the tribe of Judah. It says in Hebrews 7.

"Furthermore, it is obvious that our Lord was a descendant of Judah, and Moses said nothing about priests coming from that tribe.' Heb.7:14

The Lord was a descendant from Judah, and I belief an heir to the throne and He could have become a king, but not a (high) priest. It is simply not possible under the umbrella of the old covenant, but the new covenant that commenced after His resurrection, is different. When our Lord Jesus was on earth, He was no priest and therefore He could not bring sacrifices as the Levites did in His time. How long was He on earth for? It was until His death. His crucifixion and death are part of His humiliated earthly lifespan, and Him dying on the cross, could never have been an appropriate sacrifice on the altar, as stipulated by Moses. Officially the old covenant ended with His crucifixion so He could not be a priest until His death, let alone the High Priest. At the earliest, He became the High Priest with His resurrection from the dead. If we adhere to the Biblical terminology we can never deduce that the Lord Jesus as the crucified was a priest, as He was not from Levi.

There is another reason why the death of the Lord Jesus was not a sacrifice in the Scriptural sense. We have already noticed that the altar is

not the same as the slaughter house, where the sacrificial animals were slain. The cross of the Lord Jesus Christ was not an altar, but a place of slaughter.

For example, we read:

ʻHe was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Isa.53:7 ‘The Messiah has redeemed us from the curse of the written Law, and he became a curse in our place, for it is written: “Cursed is everyone who is hanged on a tree”.’ Gal.3:13

What hangs on the cross is cursed. The cross of the Lord Jesus should not be viewed as an altar, but it must be seen as a place of slaughter. There was no mentioning of an offering when the Lord Jesus died on the cross of Calvary. Even Peter avoided the word sacrifice. It says in 1 Peter 2:24: ‘He himself bore our sins" in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed..’ Generally, this verb ‘bore’ can be considered a synonym for the word sacrifice, so the word offering was avoided.

There is another reason why the death of the Lord Jesus could not be called an offering. If the crucifixion were an offering, then God would have rejected the offer. The Lord Jesus went to the abyss when he died. If it was a sacrifice, then fire would have descended from heaven to confirm that God did accept the sacrifice, followed by our Lord Jesus ascension into heaven. But it did not happen.

The last reason why the death of the Lord Jesus was not an offering to God is that a wooden cross could not be an altar. A wooden altar is unthinkable, as it had to be of stone, made from the earth. Earth is composed of tiny little stones. The altar of the Old Testament had stones and sand, and its outer casing was copper.

The sacrifice of Christ: The Altar

The one time offering of Christ is not reflected with His death on the cross, as with the time of His death He was slaughtered. We did deduce that the Lord Jesus was not a (high) priest during His earthly life, because He lived under the law. Yet the Lord Jesus became high priest, but in the manner put forward in the Book Hebrews. The sacrifice of Christ under the new covenant embraces the following: He received a glorified and an exalted body with His resurrection from the dead. However, today He sets aside what He could rightfully claim to be His kingdom on earth, but He refuses with the idea to benefit the Church. Now He is preoccupied with His High Priestly duty to cleanse us.

‘For every high priest, being taken from among men, is appointed for men in things pertaining to God, that He may offer both gifts and sacrifices for sins.’ Heb.5:1

Why did the Lord Jesus become human? He did that to be equipped as our High Priest. Any high priest is taken from the people. He had been human, to arbitrate the matters that concerns men. He became like us in every possible way.

What does the high priest do? To offer both gifts and sacrifices for sins. Generally speaking, the high priest did not need to make the offerings to God as his priests did that. The high priest was solely responsible for leading the priests and their offerings. But it was different on the Great Day of Atonement, the greatest feast the Jews honoured. Then the high priest offered Himself, and he had to take the blood into the inner Sanctuary. He firstly had to sacrifice a ram to make atonement for himself otherwise he is inept to represent the people to God. Then he had to take 2 goats, and he had to slaughter the one as a sin offering. It was to make atonement for the Israelites, and the other goat was sent into the desert, laden with the sins of the Israelites, to roam in the desert.

High Priest after the order of Melchizedek

Hebrews 7 explains how with the new covenant the Lord Jesus became High Priest after the order of Melchizedek. This is in line with Psalm 110 and Genesis 14.

‘If, therefore, perfection were by the Levitical priesthood, (for, under it, the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are spoken belonged to another tribe, of which no man has ever served at the altar. 14 For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident: that after the similitude of Melchizedek there arises another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.’ 7:11-16

He became High Priest on the basis of receiving eternal and immortal life. He was resurrected in the likeness of Melchizedek. v.15 The words ‘should rise’ v.11 depict His resurrection.

‘For he testifies, you are a priest forever after the order of Melchizedek. 18 For there is verily an annulment of the previous commandment because of the weakness and uselessness thereof.’ 7:17-18 The words ‘thou art a priest after the order of Melchizedek’ is only appropriate to the Lord Jesus since

His resurrection from the dead. With His resurrection, He is appointed as our High Priest. Through his appointment as our High Priest, the old covenant was terminated promptly. Verse 18 says the old covenant was annulled and proved useless. In Hebrew 7:21 it says the Lord swore saying He will not change, you are a priest forever after the order of Melchizedek. It was witnessed with an oath. In Psalm 110:1, it says: 'The Lord said unto my Lord, sit at my right hand until I make your enemies your footstool.'

This text is often cited in the New Testament and is relevant to the resurrection and ascension of Christ. He rose from the dead to be appointed above every known government with strength and power. The parallel expression of Psalm 110:4: Thou art a priest for ever after the order of Melchizedek; do suggest that he was empowered to be called the Son with His resurrection and ascension. He was taken from the people and placed in the true Sanctuary in heaven, not made with hands. Heb.9

One Sacrifice

'Unlike those other high priests, our Lord does not need to offer sacrifices every day. As part of the old covenant, the priest did this firstly for their own sins and then for the sins of the people. But Christ Jesus did this once for all when he offered Himself, as a sacrifice for the people's sins.' Heb. 7:27 Christ committed His resurrected life to God. He devoted His life to cleanse His people. He is faithful to God, who appointed Him, just as Moses served faithfully when he was entrusted with God's entire house. Heb.3:2 He cleanses us daily and many Christian's today have no idea what the glorified Church means. Christ heavenly commitment for us today is played down, because it is nothing to be imagined. Most students' belief the sacrifice of Christ are explained with His crucifixion.

Subsequently all of Christ present work for us is toned down or forgotten. His current work is vital as He cleanses us from every filth. He is the kind of High Priest we need because He is holy and blameless, unstained by sin. He has been set apart from sinners and has been given the highest position of honour in heaven. Heb.7:26

About whom does this verse speak? Is it about Jesus who died on the cross or is He the resurrected Christ? Our Lord was cursed with His death, and in no way holy, harmless, or undefiled and separate from sinners. No, as He was regarded as one of the offenders. It says He was despised and rejected, a man of sorrows, acquainted with deepest grief. The people turned their backs on Him and looked the other way. He was despised, and they did not care. Isa.53:3 He had to die as His earthly body stifled Him and He could not ascend to the heavens. He carried all the sins of the world and He had to pay the price for them when He died.

‘He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, But Jesus did this once for all when he offered himself as a sacrifice for the people's sins.’ Heb. 7:27

The high priests of the old covenant had to offer yearly, firstly for their own sins, and then for the sins of the people. So each year there were two sacrifices.

Our Lord was different as He had no need to atone for His sins, as He was sinless, but He paid the price for all of us. He sacrificed only the ‘one’ offering; it was complete. Together, He and his people are one body. So when He sacrifices Himself, He died to take away the sin of the world.

That ‘one’ sacrifice is always valid, and no further sacrifices are needed.

The real meaning of ‘offered up’ in Greek is a ‘rising sacrifice.’ Actually the word ‘offering up’ is a pleonasm to the word sacrifice. A pleonasm is an unnecessary word, or a redundant phrase, because the definition is already locked in another word. A pleonasm is a dual expression for the same concept. An example is white snow. The Greek word ‘offered up’ augments the word sacrifice. The sacrifice is offered to God, and it is a rising offer. And so Christ Himself and His people are completely given to God.

‘For every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this high priest also have something to offer. Heb.8:3

Every high priest is appointed to offer gifts and sacrifices. It was, therefore, necessary that the Lord Jesus had something to offer. He would offer Himself with the Church. In the following verse, the apostle goes into greater detail.

‘Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law.’ Heb.8:4

Offers are gifts, and it is a sacrifice consecrated to God. In Hebrews 10, the Apostle returns to the subject to explain that the Old Testament sacrifices could not cleanse the consciousness’s of men. Please note that he is not talking about all types of sacrifices, as not all sacrifices were intended to make atonement for the sins of the people. He only mentions the yearly sacrifice on the Great Day of Atonement, as in Hebrews 10.

‘For, since the Law exhibits only an outline of the blessings to come and not a perfect representation of the things themselves, the priests can never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin to those who draw near.’ Heb.10:1
The yearly sacrifices could never perfect the sinner. According to this

chapter the sacrifices could not take away sins. Paul has developed a sound argument: if the sacrifice on the Great Day of

Atonement were adequate, then there would have been no need for yearly offerings, the successive offerings on the Great Day of Atonement. The Old Testament offerings never assured them that the sins are no longer remembered, but rather they had to acknowledge that they were remembered each year. Those sacrifices could not take away sins, and so Paul says in Hebrews 10:3-5

'But in these sacrifices each year the same remembrance of sins is made. [4] For the blood of bulls and of goats cannot take away sins. [5]Therefore when he came into the world, he said, sacrifice and offering thou dost not desire, but a body hast thou prepared me.' Heb.10:3-5

Who came into the world? [10:5] It is the High Priest of the new covenant. He is opposed to the high priest on the Great Day of Atonement, which offered under the old covenant. The High Priest of the new covenant appeared with His resurrection, and today to us, He is known as Christ. Therefore to Him is said when He was raised from the dead: You are my Son; this day have I begotten thee, [Ps.2:7] and thou art high priest forever after the order of Melchizedek. [Heb. 6:20] So Christ came into the world when He was resurrected from the dead. He said: sacrifice and offering you did not desire. [Heb.10:5] The Jewish nation were the victims to the continual sacrifices of the old covenant, but rightly He made an end of that with His death and resurrection. The words 'a body hast thou prepared me' suggests that the former tabernacle and temple is redundant, as the body or sacrifice is the resurrected Christ. The sacrifices ceased as His body is sacrificed. Furthermore, it says again.

In burnt offerings and sacrifices for sin, thou hast had no pleasure. [7]Then said I, Behold, I come (in the volume of the book it is written of me) to do thy will, O God. [Heb.10:6, 7]

That is about doing the will of God, not as part of the old or the first covenant, but under the new (second) covenant. Not as part of the old creation, but as part of the total new creation.

Sanctification

And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. [Heb.10:10] It was God's will that we should be sanctified. It was God's thinking and idea, that Christ Himself will sacrifice His body to be our High Priest. When He offered Himself, He sacrificed His body, the Church, so it includes all of us. In the execution of His wishes, we have been sanctified. Anyway what does holy mean? Holy is to be put aside or to devote our lives to the service of God. The term 'sanctify the

sons of Aaron' do not mean that the sons of Aaron were such holy men. It is evident they sinned as all the other people of Israel and they proved no better. The Lord said that they would be part of His service and therefore they need to be sacred. That is also true with us. We sin daily, but the Lord do sanctify us and made us 'holy' for His service.

The idea is that we need to live a life that reflects our high calling, not to be declared 'holy' on a future occasion, as we are already considered holy.

In the Bible we read of sacred objects. They are holy vessels, and we did find them in the tabernacle and temple. They were ordinary vessels that were used daily for the altar, as the laver of water or the menorah. Why were they sacred objects? The reason is not because they looked sacred, but they were used for the service of God. Everything dedicated to God is called 'sacred'. So the saints or the members of the Church are also sacred. Holy means 'set aside' to make whole or to dedicate. The saints are drawn from this world to be dedicated to God so we can devote ourselves to Him and His service. If a person is devoted to the service of God, he is made a priest. That is also corroborated in the Book Revelations.

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev.1:6

Made Alive and Sanctified in Christ.

We are sanctified by His will. Christ sacrificed His body, and therefore we are sanctified. For clarity, the Lord Jesus died on the cross of Calvary. Insofar as God is concerned, all people died on earth, as He died for all. The world is not sanctified, but the opposite. With His resurrection, He offered His body in accordance to the will of God, so we are sanctified and made alive in Him – if we trust Him. In passing, the believers do share the Body of Christ, with Christ who is the head. So we are sanctified through the offering or the sacrifice of the body of Jesus Christ.

'Knowing that Christ being raised from the dead, dieth no more; death no more hath dominion over him. [10]For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto

God. [11]Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.'

Rom.6:9-11

We are made alive with Christ and we are offered and sanctified with Him, so we can serve God. His death preceded it, but His death is not a

sacrifice. We could only be offered once we are placed ‘dead’ on the altar. We died as part of the old man but alive as part of the new man. Christ was brought to the altar as the Resurrected, and not before. We read:

‘For by one offering he hath perfected for ever them that are sanctified.’ Heb.10:14

Christ made ‘one’ offering when He did sacrifice His body. With this offering, He perfected those who are sanctified. For both he that, sanctifies and those who are sanctified are all of one, for which cause he is not ashamed to call them brethren. Heb.2:11

The Lord Jesus do sanctify us. As our High Priest, He daily sacrifices the Church with His body, so we are sacrificed in advance. We had no say in this matter as God ordained it for us. When we accepted Him in faith, then we became totally part of His body, and as members we are priest of a far greater order than Aaron’s priesthood, and we are; as we are esteemed holy and blameless. In short, we share in all His blessings.

‘Therefore be imitators of God, as beloved children. 2And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.’ Eph.5:1, 2

To God we are now a sweet-smelling offering. The Lord Jesus Christ offered Himself, and we would be His imitators. He has given Himself for us as an offering. The phrase ‘for us’ is a common phrase in Scripture. It means not only on behalf of us, but also on our behalf.

Christ is our substitute as He embodies us totally, because He suffered, died and rose from the dead on our behalf. What He did is imputed to us, and this is made possible once He gave Himself as an offering to God, sacrificing Himself.

To put everything in perspective we can reason when He died, we died. We were buried with Him so we can be totally part of His resurrected life. Thus we are a sacrifice to God.

Ephesians 5:2 also mentions the Levitical offerings. There were five Levitical offerings, each having a prophetic insinuation, symbolizing the work of the Lord Jesus. With all these offerings, we can detect a clear path God did go with our creation and each human being. The ‘guilt offering’ directs us to the blotting away of our sin and the ‘sin offering’ our sinful nature.

The ‘peace offering’ reveals how the new creation is brought about by our Lord’s death and resurrection. That sacrifice assured total peace with God.

Everything that is old is gone and crucified, and there is a new beginning that need to be developed. That change is expressed in the ‘meal offering,’ which is the preparing of a meal.

The final offering is the ‘burnt offering,’ a sacrifice that rises to God in its totality - a sweet smell to God. It is a fragrant or a sweet smelling offering to God. We with Christ is a sweet-smelling offering to God. If we do chose to follow God, or are His imitators, then with no uncertain terms, we are a fragrant offering to God. The same thought is shared in the Book Romans.

We could also summarize the above offerings as:

The guilt offering portraying our Lord Jesus’ suffering on the Cross;

The sin offering portrays His death on the cross; The peace offering portrays His resurrection;

The grain offering portraying His resurrected life.

The burnt offering portraying His ascension to heaven**.**

‘I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable religion.’ Rom.12:1

The ‘mercies of God’ were set out in the previous eleven chapters of the Book Romans, and to summarize the blessings is that we died, were buried and are now resurrected with Christ. Rom.6:1-1 We who were once dead in our trespasses and sins, can now walk in the newness of life. Both Ephesians 2:1, 2 and 2 Corinthians 5:15 says that ‘One’ died for all, so we all are reckoned as dead. But to us who belief in the resurrected Christ, God has given us eternal life in His Son. Now we no longer need to live for ourselves, but we can spend our time glorifying God with our old bodies, in newness of life. Rom.6:4

Our only reasonable or logical religion we have is to present our bodies as a living and holy sacrifice to please God. According to the dictionary, religion means that we offer something to God. Sometimes it maybe our good works, but occasionally more. To God that is regarded as an offering. It is not to offer our tithes as our tenths, but our entire life needs to be dedicated to Him. Everything we have and own is what we received from God, via the riches of His grace.

We need to present our bodies to God as a living sacrifice, as He quickened our mortal bodies. We who are sanctified could only present our body for His service. We need to sacrifice ourselves, so we can run the good race He proposed. Heb.12:1 That is the acceptable and perfect will of God.

Life of the altar

We have died with Christ so we might live to be offered on the altar. At the same time, we also live from the altar, like the priests in the Old Testament. Those who served at the altar lived from the altar by taking what was destined for the Lord. It was allowed because they were priests and served the Lord. If they wanted meat to eat, they went to the altar to partake of it. Thus the priests communed with the altar. It says in 1 Corinthians 10.

'Behold Israel after the flesh: are not they who eat of the sacrifices partakers of the altar?' 1 Cor.10:18 The term 'Israel after the flesh' suggests that there is also an Israel that is known as Israel of the Spirit. After the resurrection of the Lord Jesus, the Jewish nation rejected the Messiah and His Word.

Originally Israel was committed and chosen to serve God, and preach His Words. Since they rejected

Him, they were dismissed from their posts by God. Then the Church came in the position of

Israel. In the future, after the rapture of the Church, reborn Israel will emerge, once they receive

Christ in faith. Their task will be to preach the Word of God afresh once the Church is gone. The Church is spiritual Israel with a heavenly perspective. As the Levitical priests were allowed to eat from the altar, we too may eat from the altar, but in a spiritual sense. The Book Hebrews says we are freed from the old covenant, to be partakers of the new covenant, and certainly we are reckoned as firstborn and priest.

'We have an altar from which the priests in the Tabernacle have no right to eat.' Heb.13:10

An altar does not portray death, but a service to God. So metaphorically speaking we have an altar.

We can approach God as part of the new covenant because we are priests after the order of Melchizedek. The high priest who did service as part of the old covenant like Aaron has no right to eat from the altar we do eat from. In short the Apostle Paul wishes to tell us if we choose to live under the old covenant then you cannot serve God.

We have two scenarios: either you live under the old covenant or the new covenant, but you cannot choose both. You cannot eat from both tables. Trying to live a life to appease both the old and the new covenant is disastrous, and proof impossible. There is no such thing as covenant

theology, trying to blend all the covenants into one. Law and grace cannot be intermingle, to apply the law when it suits you, and grace when you deem it correct. If we are guilty of this, then we don't handle the Word of God correctly. To understand the Word of God, you need a 'spiritual eye' to piece the great puzzle of God's salvation plan together. If we take everything too literal, then we have no 'eye' to behold the higher spiritual facets. So finally, we can go to the altar in heaven, and we can live from it, and at the same time we will serve the Lord with our old bodies.

Salvation of the soul

The reason why we as believers are still alive on earth, is to serve the living Christ with old body. We prove to the evil powers of Satan that we as sinful flesh, can equip our bodies to do useful service for God. Christ will be glorified with our mortal bodies. If we do not serve the Lord, but deny Him, then assured He will deny us too. Why would He take care of us if we do not serve Him? Then, in practice there will be no difference between us and natural sinful men.

Our Lord is merciful and a faithful High Priest. The task of the High Priest is to reconcile us to God. He ensures our sins are taken away and are totally redeemed. The High Priest has no interest in the people who refuses Him, as He only wishes to cleanse the people who are born again. He is the High Priest of the new covenant, of the total new creation, having new rules. A sinner needs to receive the risen Christ and then only will He cleanse them daily.

Why is it needful to be cleansed since He took away our sins? Once we did receive Christ, then God do cleanse us daily from every possible filth. It is the cleansing of our souls. Then we can serve God in the right way. That is simplified by the washing of the feet, John 13 when the Lord Jesus says that whoever is washed, is completely cleansed. He only had to wash their feet as it is soiled by the dirt from our world. But each believer will be polluted by our sinful world and therefore the 'dirty feet.' Once we walk in the desert or in a sinful world it is understandable that the sand will be trapped between our toes. The disciples were not very concerned about their dirty feet, but the Lord was alarmed. The Lord took away our sins, and He also cleanses us daily, so our practical life is blameless before God. It is the salvation of our souls or our bodies. That is irrespective if we are alarmed by our sins or not.

'Receiving the end of your faith - the salvation of your souls.' 1Pet.1:9

To many Christians that is one of the most difficult passages in the Bible, as they do not regard Christ present work for us, as our High Priest. The Lord also cleanses our consciences, which seems to torment many

Christians. He covers our sins, so they are not imputed to us. God expects us to put to death the remembrance of sin. Rom.6:2, 11 Hence our sins no longer need to be an obstacle to serve Him.

We can only serve the Lord if we allow the Word of God to have a 'free flow' inside of us. Then we will fully participate in all His blessings, because we are blessed with every spiritual blessings in the heavenly places in Christ. Eph.1:3 We will be revealed with Him in glory, and thus He is our glory. God primarily planned this for His own glory, and not ours. If someone needs to be honoured, then it is Christ.

Abrahams sacrifice foretells Christ's sacrifice_

We will study **Genesis 22** verse by verse.

'After these things God tested Abraham and said to him, 'Abraham!' and he said, 'here am I.' 22:1 As we read through this chapter, we find that Abraham is always expressed in the same manner. In verse 11 it again says that an angel called him saying: Abraham, Abraham, and he answered, and said here I am! Abraham is a type of the Lord Jesus on earth who also addresses Himself as 'I am.' Within the context of the Old Testament the 'I am' is Jehovah and within the framework of the whole Bible, it is the Lord Jesus! Hence the Lord Jesus often said in the Gospel of John, 'I am.' Jesus saying 'I am,' is verified 23 times in the Gospel of John, seven of them are specifically to affirm His true identify. Throughout John's writings, he constantly employs the number 7.

'He said, take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.' 22:2

The word 'only' means unique. The only son refers to the son with the firstborn right. He is the bearer of the promise, the final heir. The words 'whom you love' also denote the firstborn son.

Who does Isaac picture? The Apostle Paul says in Galatians 4.

'For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. 23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. 28 And you brethren, like Isaac, are children of promise.' 4:22, 23, 28

Isaac as the firstborn is a type of the Church: we are like Isaac, the children of promise and thus heirs. Ishmael mirrors the Jewish people, of Mount Sinai, and he with Hagar represent a life of slavery, as they are bent under the law.

But Isaac is the son of Sarah, born of the free. He is the heir. The name Isaac is a reference to the laughter of both Abraham and Sarah, when they heard that they would have a son. Indirectly, it is the joy of the impending new covenant, namely the birth of a son.

The son is not only the Lord Jesus Christ, but also the complete Church. Abraham, who is a type of the Lord Jesus, was the father of Isaac, a type of the Church. The one is a son of the other. Are we children of the Lord Jesus Christ? No, but our relationship with the Lord Jesus can be symbolised as a father - son relationship. The father by definition is the giver and the son the receiver. Everything we receive, we receive from the Lord Jesus Christ, for He is the Giver. The image of the father and son is easily explained this context. Furthermore, both Romans 8 and Hebrews 2 says that the Lord Jesus would be the Firstborn among many brethren. As the Firstborn, He will lead many sons to glory.

Normally that is the work of the father, but it can also be accomplished by the oldest son.

Now we can return to Genesis 22:2. Abraham received the command from God to go to the country Moriah. Moriah means folly. Folly as defined in 1 Corinthians 1:18, is a feature of our present dispensation or the time we now live in: The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God unto salvation. Abraham will sacrifice Isaac, on one of the mountains as presided by God. That mountain is the same where centuries later the threshing floor of Araunah stood, as detailed in the history of David. 2Sam.24:15-25 David is a type and forerunner of Christ. This mountain is also known as the final Temple Mount, in which not only the altar stood, but also the Ark of the Covenant. That mountain on which Isaac was originally offered became the place where later the temple stood; the house of God.

To refresh our minds who today is the house of God? It is the Church. The word ‘house of God’ is

commonly referred to in 1 Timothy 3:15 as the Church. In other places we may discover other terms such as a ‘dwelling’ of God in the Spirit, Eph. 2:22 or a spiritual house. 1Peter 2:5

So God told Abraham to go to the land Moriah, and he had to offer Isaac as a burnt offering. The burnt offering is a rising sacrifice. Note that it was not an offering for sin, like the sin offering, the reason was not to take away sin or to receive forgiveness. The burnt offering is the highest sacrifice and includes all other offerings in the Book Leviticus. The burnt offering speaks of the transition from the old to the new. It pictures the final establishment of Christ kingdom or the new creation. Its message is

the ascension and the glorification of Christ and the Church. It pictures the rapture of the Church, to enter the final rest. Then our work on earth is done, and we will receive our just reward.

‘So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.’ Gen.22:3

It is striking how submissive Abraham was, once God told him to sacrifice his son Isaac. He made no objections and did not protest. He just awoke early in the morning. We should respond similarly if we are commissioned by the Lord. To wake early in the morning is to portray the resurrection from amongst the dead, as our Lord rise early on daybreak.

Who else woke early in the morning like our Lord from the grave? It was Joshua, who is an image of the Lord Jesus, who rose up early in the morning. [Joshua3] Awaking early in the morning is always a reference to the new day. In Isaiah 60:1, we read: Arise, (stand up) shine, for your light has come, and the glory of the Lord rises upon you. The light is the radiance of the new covenant that will dawn and it is a reference to the resurrection of Christ. It is an image for the dawning of our day, with all its promises.

The Donkey

After the Lord had said to Abraham: Sacrifice your son, he did rise early in the morning, and saddled his donkey. The mere mentioning of the donkey by Abraham, seems to be irrelevant. Why is the donkey cited so frequently in the Bible? The reason is that the donkey pictures a true believer, the faithful remnant, the Church. A donkey dislikes being burdened by a heavy load. He has a clear threshold, and will simply refuse to take any burden once it exceeds his limit. From the one minute to the other he will collapse, or decide to end his ordeal. We may consider the donkey to be obstinate. It is pictured in a famous cartoon; Mariza the stubborn donkey.

In the Old Testament, the donkeys are always missing, or either someone is looking for them. They decline to carry a joke or any burden and thus they seek their freedom. Therefore Saul, when he was proclaimed as king in the Old Testament, it says he lost his donkeys, and he looked for them everywhere. Saul is a picture of the rule of law and the donkeys on the contrary pictures those who remain faithful or who are not burdened by the law, and therefore the contrast between the two. A donkey is characterized by its relatively large ears. He is skilled to listen. The Scripture says that faith comes by hearing and hearing by the Word of God. Therefore, the donkey is a picture of the believer who puts their trust in the Word of God.

In the Bible, some donkeys did speak, and they have lots to say. An example is the donkey of Balaam. Num.22:21-35 There was even a donkey who spoke after he died, and it was the jawbone (mandible) of a donkey, that Samson used to defeat many Philistines. Judges15:9-20 If we study the history of Samson, we noticed that the water came from the jawbone. Judges 15:15

The jaw of the donkey is a source of water. Water is an image of the Word of God. The jaw or mouth of the donkey, communicates the Words of God. What does a donkey actually say when he talks?

He bleats I-A. That is the abbreviation of the name Jehovah or Yahweh. He has always the name of the Lord on his lips. A donkey did listen with his big ears, therefore, the calling on the name of the Lord. We also read of the donkey in Zechariah 9:9: 'Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king, is coming to you; righteous and having salvation; he is humble and mounted on a donkey, on a colt, the foal of a donkey.'

The phrase riding on a donkey expresses the submissive position of a donkey. Actually the ass is a caricature of a horse. It looks a little ridiculous riding on a donkey. Riding on a donkey is, by definition, opposed to the status of a king saddled on a horse. The king is not supposed to ride a donkey but on a horse. A Horse written in Hebrew is 'sus,' 60-6-60. A horse has three sixes. That conveys man in the sense of being Adam, the king of the earth or the king of the nations. The horse is the portrayal of the kingdom of man and the Son of man. A horse always speaks of kingship. A well-known prophecy do portray a donkey saying; 'your king will come riding on a donkey.' It talks about the first coming of the Lord Jesus, and the development of the events thereafter. It talks about the status of Jesus primarily in His first coming, as the submissive believer, as the One who yields, and is obedient to the Word of God. It speaks of the faith of Jesus Christ. Finally, the message is that the donkey is a picture of the Church. So it is not only of the Lord in His first coming to earth, but also now. The Lord saddled on the ass, is Him being one with the donkey, as He identified Himself with it. In Paul's letters, the donkey is simply called the Church, the Body of Christ of which

He is the head, and He directs it. Only in the future, with Christ second coming to earth, then the Lord Jesus Christ will ride on a horse. Then it will be the opposite of Christ first coming to earth, as then He will come in glory and majesty, to reveal His kingdom on earth.

The last instance we do read of the donkey, is with our Lord's entry into Jerusalem, when He asked two men to get the colt of a donkey, standing by its mother. It runs parallel with Genesis 22 v.3. He took two of his young

men. The two young men are the two disciples that He had sent to retrieve the donkey.

Luke 19 [v.29] says: When he drew near to Bethphage and Bethany, at the mount that is called Olive, he sent two of the disciples, [29] saying, go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. And they said, the Lord has need of it. [35] And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

19:29, 30, 35

The disciples found the foal of an ass on which no-one had never ridden on, so it was never burdened. Matthew 21:2 says the mother of the colt was tied. That ass is a picture of Israel under the law. The foal is born from the load-bearing donkey. The disciples did take their clothes to cover the donkey, and the clothing is the Church and then the Lord was recognized as the king via the disciples. The Pharisees were quick to rebuke Him and said, please rebuke your disciples, but He refused. In more specific terms a colt is a male foal and a filly a female foal. The foal is the Church born from the donkey. (Natural Israel) From the donkey, the remnant of Israel is born today, known as the Church. The donkey that was ridden by our Lord at the end of the 69th week was a foal that was never ridden upon, and it was never yoked in slavery. It can only pictures the Church. At that time the Jewish nation was in slavery tied to a tree, but never the Church. The foal was not bound even though some may differ in opinion. The mother was tied, and the foal did not meander away from its mother. Mother Nature has a sound instinct. At the end of the Daniel's 70th week, the Church is the foal with Christ.

Hence the donkeys do picture the Church, and it’s obvious as the Lord climbed on the donkey. The donkey was dressed with the garments of the disciples, so the foal is coupled to the twelve disciples. The only burden we do carry as the Church is light, and the yoke is easy. [Matt.11:30] We are ridden by the Lord, who is our head, who controls and leads us.

Back to Genesis 22:3. Abraham saddled his donkey, and two young men accompanied them. It is an image of the Church. In the Bible, you frequently come across the number two as by the naming of the two men, the two loaves or two fish, and so on. The double is always an expression of the birthright and in this case of the Church. So the donkey, the two young men and Isaac, yes they all picture the Church.

On the third day

‘On the third day Abraham lifted up his eyes and saw the place from afar. On the third day Abraham came to the place which God had told him.’ [22:4]

The third day is another depiction of Christ's resurrection. The third day is a picture of the dawning of the new covenant. The reason is that the number three always denote the promises of God and its fulfilment. Therefore, on the third day they also found the donkeys belonging to Saul.[1Sam.10:1-16] In the Bible, we do read of two men, and something happening on the 3rd day.

The first coming to mind are the 2 spies who visited Rehab's house. The two men are not named as their names is a mystery. The 'two men' or two spies during Joshua's time is mentioned several times in the Bible, and they portray the Church. The 'two' symbolize the Church as the firstborn. Paul stated this twice in his letters. [Rom.8:29; Heb.12:23] We as Paul strife to be appointed as sons, and once we are true to our calling, we will be His firstborn. We are known as a nation of both kings and priest.

When the 2 men were with Rahab, they secretly hid themselves, falling asleep on her roof top. Similarly, we too are asleep to the world, as God has called us from this world. Whilst being 'outside the camp' [Heb.13:13] we are familiar with the mystery of His will and we have the means to discern His plan. [Eph.1:9, 10] As the two spies were the first to enter the land Canaan, the Church too will also be the first to enter His inheritance. We are dead, but yet we are alive unto Christ. Even though Jericho or the earth is cursed, we continue to live as the two men. They remained with Rahab the harlot, for 2 days, and in the Bible a harlot is a type of Israel or the 10 lost tribes, who worshiped other god's. Their history is clearly portrayed in Ezekiel 17. They too will repent, and their house will remain standing, when the walls of Jericho collapse.

With Christ resurrection, there were 2 other men standing at the empty tomb. Later the same day Christ appeared to another two men who left Jerusalem to go to Emmaus. [Luke 24:13] The men ought to have waited at Jerusalem until the 3rd day, as the 3rd day will cause the change. The 3rd day is often mentioned in the Old Testament, and I am sure our Lord stated that to the 'two' going to Emmaus. -

'And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.' [Luke 24:27]

With the rapture of the Church the 2000 years of 'mystery' would have lapsed, [2Pet.3:8] but in the meantime, we need to hide like to the 2 spies with Rahab, but once Christ kingdom is revealed, we will be visible with Him in glory.

Abraham lifted up his eyes and saw the place (the mountain in the land of Moriah) from afar. Abraham saw from a distance so he foresaw all the 'events' that will happen on the Temple Mount in Jerusalem. The phrase

‘from afar of’ is to illustrate that traditionally they noticed the events that would make an end of the old covenant, the events that would take place with Christ death and resurrection. Somehow they had an insight in the coming of the promised Son of Abraham, whose life would be dedicated to the service of God. On that basis, He would be made both King and High Priest after the order of Melchizedek.

Thus the coming of the Messiah, His exaltation on the distant mountain (in heaven) is clearly visible. During the Old Testament times, the prophets had an awareness of Christ who will appear. If they had to lift their eyes, then with their eyes of faith, will see the place afar off. We too need to cast our eyes of faith to heaven. The 2 men who carried the load of the firewood, had their eyes fixed on the ground as they were encumbered by the law. They too should have lifted their eyes of faith like Abraham.

Top and bottom of the mountain

‘Then Abraham said to his young men, stay here with the donkey; I and the boy will go over there and worship and come again to you. Abraham with Isaac goes up the mountain.’ v.5

The mountain is like a huge altar made of stone. Almost every altar in the Old Testament was on a mountain. The temple mountain is called Mount Moriah.

Abraham said to the two young people: Abide ye here with the ass. They remained at the base of the mountain while Abraham and Isaac went to the mountain. So here we have a picture of the Church at the base of the mountain and on top of the mountain.

This pictures Mark 9. In that history we read of the transfiguration on the mountain, when the Lord took three of the twelve disciples, so a minority went up to the mountain. The other nine disciples remained at the base of the mountain. Peter, James and John were on the mountain with the Lord to witness the glorified Christ. They saw Christ in the position He attained after His suffering. His glorification was not made public but only to the three disciples on the mountain. Strangely most of the disciples did not notice it. Those who were at the base of the mountain were in the same time trying to contest the devil. We have the 9 disciples who were trying to fight Satan at the base of the mountain and the 3 disciples at the top of the mountain with Christ, oblivious of the battle the other 9 disciples had with Satan. That is a clear picture of our dispensation.

The two young men with the donkey down the mountain are like the majority of the disciples and Christians today, as their lives depict the believers who are soaked with the mundane earthly events. Abraham and

Isaac, however, as the three disciples of the Lord Jesus, are a type of believers who are focused on heavenly things.

The question is: Where are you? On the mountain or at the bottom of the mountain? Those below do belong to the Church, but they wrestled with the enemy or Satan. In no way could he be contested with, because it is not the time. So while we are here on earth, we confront the powers of Satan in the world. We have a choice as we can wrestle with Satan, or arm ourselves with the spiritual armour mentioned by Apostle Paul. It is the shield of faith, the helmet of salvation and the sword of the Spirit. Eph.6:11-18 Satan is the prince of this world and what do we need to do about it? Nothing! It is not the Lord's purpose that we are engrossed with the idea to fight the injustices of the world or the powers of Satan. The objective is that we believe in the Lord Jesus Christ, for He is the One who did overcome the world. 1John 5:4 If we persistently fight the devil, it is regarded as disbelief. Then we do not believe that Christ has already overcome the world. We know the Lord Jesus from the Word of God. He is crowned with glory and honour. Heb.2:9 He is exalted Phil.2:9 and seated at the right hand of God. Col.3:1 The idea is to follow the Lord and focus on Him alone. We will not sit down at the bottom the mountain fighting the world, but we will go with Him to the mountain. We should be aware of our high heavenly calling, and do share it in Christ. It does not reflect the future, as we are now seen as part of heaven. The future has already begun for us, and we need to live accordingly.

Presently Christ is not glorified in our society today, as it will only happen with Christ second coming to earth. Then it is the time of His glorification on earth. Our eyes of faith can project the future. Once He appears on earth, they will notice our glorified place with Christ in heaven. Our opponent - the devil – will be defeated on earth, once the glorified Christ appears with His second coming. Figuratively speaking it will be once our Lord descends down the mountain, not to overcome the world, but to judge the world.

They went together

'And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together.' v.6

Abraham took the wood of the burnt offering and laid it upon Isaac. Then Abraham took the fire and the knife in his hand. Abraham brought the fire with him to the mount.

The fire that Abraham had with him might have been the original fire that was used to receive his offering. It happened later in the history of Israel,

in the days of the tabernacle. It was a sure sign that the Lord did receive the offering, as He flamed it Himself. Judg.6:21, 1 King 18:38, 2Chron.7:1 This fire is blazed by God Himself, a sure sign of God communicating from heaven. Afterwards, Israel had to preserve the fire and keep it burning. Lev.6:12, 13

'And Isaac said to his father Abraham, 'my father!' And he said, here am I, my son. He said behold, the fire and the wood, but where is the lamb for a burnt offering? 8Abraham said; God will provide for himself the lamb for a burnt offering, my son. So they went both of them together.' v.7, 8 If someone had to ask us today saying I am a believer, and what should I sacrifice? Then the answer is we need to sacrifice our bodies, as we need to present our bodies as a living and holy sacrifice to God to please Him. Rom.12:1 Abraham told Isaac the Lord Himself will provide the lamb for a burnt offering. In practice we follow Christ, so they both went together. We as the Church (Isaac) go hand in hand together with Christ. (Abraham) It is about the unity of the Church with Christ. That union is explained in simple terms in John 17, and it is known as the intercessory prayer. We are one with Christ and Christ is one with us. We are of one mind. We also read of this union in John 5 and 14. Of course, there is a difference between Christ and the Church, but later in this history the differences will become clear.

'When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.' v.9 This could not happen. Firstly, human sacrifices are an abomination to God.

Secondly is that Isaac is placed alive on the altar and is not possible according to the Levitical laws. It is impossible as a sacrifice needs to be slaughtered before it could be placed on the altar. Then why is Isaac alive on the altar? There is only one correct answer: because he is an image of the Church. We are alive and indeed our old bodies are placed on the altar. We put our bodies, which is essentially sinful and yet alive, on the altar, so God can quicken us, so now we are no longer doomed to die. Presently we are made holy and acceptable to God by placing our lives on the altar, or to His glory.

There is yet another example where the same principle applies, namely the 2 leavened breads known as the wave offering. Lev. 23:15-20 Leaven is an example of man's disobedience to His Word. Gal.5:710 By definition the unleavened bread has nothing of the old creation in it. In one offering though, the leavened breads were used, and they were the two leavened breads in the 'wave offering.' Then it has a positive connotation. Lev.23:20 It was offered during the feast of weeks. The waving

(movement) of the bread suggests life. The Priest is a type of Christ and despite the bread having the leaven, the loaves of bread were made ‘alive.’ The waving denotes life. The breads suggest that the Church is cleansed by Christ even though it is tainted by the leaven. This offering was an exception, because the believers of the Church are continually exposed to the world of sin that is in enmity with God. The leaven will only disappear after the rapture. Sin or the leaven is still part of us, but nevertheless we are sacrificed. We are made alive before the Lord in the hands of the priest. So we are placed alive on the altar.

The Ram and Shrubs

‘Then Abraham reached out his hand and took the knife to slaughter his son. [11] But the angel of the Lord called to him from heaven and said, Abraham, Abraham! And he said, here am I. [12] He said, do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me. [13] And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the

ram and offered it up as a burnt offering instead of his son.’ 22:10-13

The ram with its horns stuck in the bushes, replaced Isaac. So this ram whispered the same meaning as Isaac. The ram too is an image of the Church. We too are stuck in the bushes, the thickets with thorns and thistles that nearly choked us. The thorns and thistles are an image of the hardships of our life in general, and the law in particular. But we were rescued from the bushes and set free. And yet the ram was placed on the altar. That pictures exactly what happened with you and me. We are indeed freed from slavery and sin, the law and death that stifled us. But now we have the prospect to devote our lives to God on the altar. There is no alternative. That’s the only goal of our salvation. He has redeemed us so we might spend the freedom we attained, to serve our God under the new covenant.

The Lord will provide

‘So Abraham called the name of that place, the Lord will provide; as it is said to this day, on the mount of the Lord it shall be provided. [15] And the angel of the Lord called to Abraham a second time from heaven [16] and said, by myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son.’ 22:14-16

The expression ‘the Lord will provide’ implies that God planned the opportunity, in the broadest sense of the term. Certainly God had met our needs when He allowed the Lord Jesus to be crucified for all the sins of the world. He paid the penalty for sin. Then everything succeeded. God has

chosen the resurrected Christ to represent the members of the Church and their dealings with God. He presents their gifts to God and offers sacrifices for their sins. Heb.5: 1 If God Himself provided such a great High Priest, then the Lord Himself will also provide a people for His name. That is not Israel living under the law or in the thickets, but the Church under the new covenant. The Lord will provide everything what He deems essential, and that is the positive aspect of the story. The negative aspect is that the Lord will surely punish those who evade him. The judgments that the Lord will bring about on the unbelieving world with His second coming and the 'last day' can be grouped under the phrase ‘the Lord will provide.’

‘For I will surely bless thee, and multiply thy seed as the stars of heaven and as the sand which is on the shore of the sea, and thy seed will possess the gate of his enemies. 18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice.’

Here the promises God made to Abraham, are confirmed, and all those who are assigned to the seed of Abraham and Isaac. This promise is literally spelled out in Galatians.

‘And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, in you shall all the nations be blessed. 9 So then, those who are of faith are blessed along with Abraham, the man of faith.’ Gal 3:8, 9

ʻChrist redeemed us from the curse of the law by becoming a curse for us —for it is written, ‘Cursed is everyone who is hanged on a tree’ — 14 so that, in Christ Jesus, the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.’ Gal 3:13, 14

The seed of Abraham is Christ, including the Church. Abraham did dedicate his life to the Lord. Abraham served the Lord in all areas of his life, and established many altars, and now he sacrifices his son. It pictures the Church as a whole. Isaac, is hardly mentioned in the Bible, but he asked at one moment: Is there not a sacrifice to be offered? Gen.22: 7 He is the sacrifice. He sacrificed himself wholly. It says: ‘I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, 18 and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.” 19 So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba.’ Heb.11:17-19

We have died with Christ. At the cross of the Lord Jesus Christ. We lost our lives. But in return we have regained a far greater treasure, a life

exceeding all expectations. We are raised with Christ having all our expectations in heaven. That carries a great responsibility, so we need to be true our high calling. We need to be ever conscious that we are the children of the most High God and a true treasure of our Lord. We are the servants and priests of God. It needs to captivate our minds and body, and it will surely overflow our heart, as a cup that overflows with blessing. Psa.23:5 We are redeemed, with the idea to serve Him. We are untangled from the thickets to be placed on the altar.

We are sacrificed alive, and we are His property. That is the practical facet, and we need to grasp it. The essence of the sacrifice is to prove we have new life as part of the new covenant and we are committed to God. We should no longer serve sin, hiding the law and death. We are God's masterpiece. He created us anew in Christ Jesus so we can do the good things he planned for us a long time ago. Eph.2:10 In the simple narrative of Genesis 22, we do trace the present position of the Lord Jesus Christ and thus the Church.

When we are placed on the altar, we are indeed dead to the world. We need to appreciate we did die to the world, the law and the sin. For a reason we attained something far greater, and we are made alive to God, and all our works in Him will be rewarded handsomely. Rom. 6 We must learn to surrender ourselves to Him. We need to see ourselves differently as we are now part of Christ. As a prisoner like Isaac, who is tied and placed on the altar.

How free are you to this world? If it is your free option to approach the altar, then you are completely free. That was true with Isaac, as he allowed himself to be tied to the altar. He had no fibre of revolt, and throughout he remained submissive. It reflects our place in the resurrected Christ who gave Himself for us, once He was resurrected from the dead. The word ‘He gave Himself for our sins’ is that He committed Himself wholly to cleanse us. He is devoted to this particular task. He has made Himself available for the work that the Father entrusted Him to do, and He will proof to be faithful to achieve His objective. He was commissioned to ensure the formation of the Church in our times. We are prisoners of Jesus Christ, and we are expected to place ourselves submissively at the altar as Isaac did. We need to be accustomed to the idea as it already happening. We need to conform our lives accordingly to what He made possible with His resurrection. It is a life of faith. It is not what He accomplished with His death, but with His resurrection. Since then He became our High Priest after the order of Melchizedek. He achieved this with His resurrection, and we can trust Him. If we do, then our lives will be employed to His glory. Then only will we conform

ourselves to his wishes, to benefit from the work He already accomplished in us. The great triumph is not His death on the cross, but what He attained with His resurrection from the dead. Then He became the great High Priest after the order of Melchizedek. He now sacrifices His life for the Church, for you and me today. It's happening ever since we wisely chose to we become members of His Body, the Church in heaven.

THE OFFERINGS

Foreword

We are accustomed to think that all the offerings that were offered by Israel year after year, portrays our Lord dying on the cross. We will quickly learn it is wrong, as the offerings foretells a message of life and not death. It is obvious that the animal or bird had to be slaughter before it came on the altar. Usually the high priest made an offering to God, and he did not slaughter the animal. The offered animals were never slaughtered on the altar. Wherever an animal is slaughtered, the body is carefully dissected, and the necessary organs were removed to be placed on the altar, before it was offered to God. The death of the animal is by no means the offering!

In Ezekiel 44, we notice that during the Millennium, the people will offer to God. It will not be done under the canopy of the law of the old covenant, but in accord with the new covenant. It is easy to draw the wrong conclusion.

It says that the Levites, who did transgress by serving other idols, had to bear the consequences of their sins. They were not allowed to serve God in His sanctuary. They had charge of the gates and were allowed to slaughter the animals to prepare them for the burnt offerings. Yet they were not allowed to come close to the sanctuary or to any of the offerings; they had to bear the shame of their evil practices. Only the priests, who proved to be faithful when the others worshipped the idols, were permitted to enter His sanctuary. Indeed they did place the offering on the altar, to be a sweet smelling savour to the Lord.

The offering commenced once it is placed on the altar and not before. It was a prime priestly duty. The death of the Lord Jesus at Golgotha is not the offering he made to God; that is where many Christians go wrong. The offering is not when our Lord died on the cross, and it is misleading. Only two verses may imply this, but they fade once we study the many other

verses that prove the opposite. He was led away to be crucified by Pilate and by no means was the cross the altar.

Cursed is everyone who hangs on a tree. Gal.3:13

Any offering placed on the altar is not cursed, except if our Lord refuses it, as with the offering of Cain. When the Lord cried ‘my God my God why did you forsake me?’ is not Him being offered on the altar – if that is true we can deduce that God did not accept the offering of our Lord on the cross. That will cause endless problems and contradictions. We need to value the offering our Lord Jesus did, when he presented Himself to God. If the offering is not His death on the cross, what is meant with His offering?

Christ offered His resurrected life to God. During the Old Testament times, fire descended from heaven to accept the offer. Elijah one made an offering to God, and fire devoured it. I believe when God accepted the offer Christ made; the Spirit of God (or the fire) descended on Him, and made Him rise from the dead. It did not happen to Him hanging on the cross. It is not His old Body on the cross, as it is part of the old creation, but His resurrected life is accepted. It is totally part of the new covenant.

Today many Christians belief when Christ ascended into heaven, His work ended for us. His resurrection is not the end as our Lord said: ‘Here I am, I have come to do your will.’ Heb.10:7,9

Since then, He is seated on God’s right hand interceding for us. If His offering were not accepted, His death on the cross would have been senseless. Since His resurrection Christ is seated on Gods right hand; proving that God did accept the offering. He remains true to God and He can forgive our sins, even cleanse our polluted minds. 1Jn.1:9 We have a High Priest who is not part of the ‘law’ but He went into the real tabernacle in heaven. Heb.8:2 Under the law, the priest did offer year after year, and it did not cleanse them. We have a far greater union with our High Priest. He did not enter the heaven with the blood of goats and calves. He took his own blood and with that He secured our salvation forever. On the Great Day of Atonement the blood of the bulls and the goats, and also the ashes of the red heifer did cleanse the people; and how much more will the blood of Christ through the eternal Spirit. He offered Himself without blemish to God. He cleanses our consciences to serve the living God. Heb.9:11-15

It is not the blood that was shed at Golgotha, but the living blood of the resurrected Christ. That blood now flows in our veins, and it secures life. He cleanses our consciences. Our minds are not polluted, and now we are capable of serving the living God. This cleansing deed of Christ is not workable in our lives if we have the constant notion to confess our sins,

thinking it secures forgiveness. That is only attainable if we totally rely on His grace!

‘In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His

grace.’ Eph.1:9

For us, our Lord only entered the heaven once, in contrast to the Old Testament times, as their high priest went year after year into the inner Sanctuary. For the past 2000 years Christ is still inside the inner Sanctuary, and we anxiously await His return. The law proved to be powerless, and the many offering during the Old Testament times, had no lasting result. Heb.10:1 The Psalms agreed:

‘Sacrifice and offering you did not desire. Then I said, ‘Behold, I come; In the scroll of the book it is written of me.’ Ps.40:6, 7

Christ did not offer Himself to God as hanging on the cross – but rather He willingly did this, once He was resurrected as the Firstborn of a total new covenant.

Hebrews 10 says clearly that He gets rid of the 1st (the law with the old covenant) to establish the second. v.9 This offering did not happen with His birth, neither at Golgotha, but only when He resurrected from the dead.

‘We have been made holy through the sacrifice of the body of Jesus Christ once for all.’ Heb.10:10 We too are part of this great offering as we are called to be a priest after the order of Melchizedek. ‘Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.’ Heb.10:19-20

We not only died with Him, but we are also part of His body; as He is our head. He who loved us made us both kings and priests to our God and Father. Rev.1:6 In return we need to dedicate our bodies as a living sacrifice, to enable Him to fulfil this grand calling. Rom.12:1 Via Christ rebirth; ‘He will lead many sons to glory.’ Heb.2:10

It is not the 10th of our possessions, but rather our entire body can be offered to Christ. That too is our grand calling.

‘By Him, let us continually offer our sacrifice of praise to God by proclaiming the glory of His name. Don't forget to do well and to share what you have with those in need, for such sacrifices are very pleasing to God.’ Heb.13:15, 16

That is a non-bloody sacrifice as the old is gone, and now the ‘new’ is equipped to serve the living and true God. We need to go to the High

Priest to be appointed as priest, and follow a similar route as the previous high priest on the great Day of Atonement. We need to trust Him and He will do what is necessary. It is absurd to think the He (the great Shepherd of the sheep) died for the sheep and not His Life! Rather alive than dead.

‘Now may the God of peace who brought up our Lord Jesus from the dead that great Shepherd of the sheep, through the blood of the everlasting covenant, equip you with everything good for doing his will.’ Heb.13:20, 21

Cain and Abel’s offering

Early in the Bible’s history, Cain and Abel made an offering to God. Gen.4 This chapter has a prophetic undertone and when we try to explain the backdrop, it usually ends with more questions than answers. Typologically the killing of Abel portrays the time of Christ crucifixion. Cain epitomizes the Jewish nation who was co-responsible for the death of our Lord. In short, Cain did not receive the dead penalty, but he was protected by God. Now the Jewish nation is protected by God, even though many blame them for crucifying our Lord. It’s a sheer miracle that the Jewish nation survived so many persecutions, for 2000 years. Over 300 years ago King Louis XIV of France asked Blaise Pascal, the great French philosopher, to proof the supernatural exist. Pascal replied: ‘Why, the Jews, your majesty -- the Jews.’ Today this is evident and any nation, who aims to destroy them, will be cursed by the ‘mark of Cain.’ Gen.4:15

Many believe the reason why the offering of Cain was refused, is because his offering was not bloody, but Abel’s was accepted as his offering was bloody. The Book Hebrews 9:22 says that, without blood, there is no forgiveness of sins. I believe this is wrong as there are many non-bloody offerings as the grain offering.

The underlying motive is faith. It was by faith that Abel brought a better offering to God than Cain. Heb.11:4 God accepted Abel's offering to establish that he was a more righteous man than Cain. I am sure that a fire descended from heaven to devour Abel’s sacrifice and not Cain’s.

The Lord commanded Moses to collect the first fruits from their harvest as an offering. Deut.26:2 It may have been the offering that both Abel and Cain made to God. Even before the time of the law the people did offer to God as Abraham. We have no idea who instructed them, but I believe that God taught Adam. 2500 years later the offerings were written down in the Books of Moses.

The Offering of the Red Heifer

Before we discuss the offering of the red heifer, I wish to draw our attention to the Book Hebrews, [9:13,14] as those 2 verses are the only verses in the New Testament to mention this offering.

‘For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?’

Paul wished to express the truths concerning the red heifer, as it is only possible under the canopy of the new covenant. The real meaning of the law cannot be found in the ‘old,’, but the ‘new’ will illuminate the ‘old.’ It explains the truths once hidden in the Old Testament, and the Apostle Paul seems to tie the loose pieces together.

‘For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same offerings, which they offer continually year by year, make those who approach perfect.’ Heb.10:1

The law cannot perfect anything [Heb.7:19] and if we study them outside the scope of the ‘new,’ it is senseless. We are not part of the ‘old’, but rather we live under the umbrella of the ‘new.’ The old merely tried to reflect the new. Now we can appreciate the ‘real’, and we are expected to discard the ‘old’ or what used to be the silhouette of the ‘new.’

To us everything did become new, and we do not need to retreat to the old, or the shadow that disappeared. [2Cor.5:17] Notwithstanding the truths of the Old Testament (red heifer) is explained and fulfilled in the ‘new.’

The message of the red heifer details us of the work, Christ, is doing for us right now. The detail of this offering does not involve His death or His resurrection. It is erroneous to think that all the offerings of the Old Testament merely reflect our Lords work on earth. People tend to think the Book Hebrews, only elaborate Christ death and resurrection, but it’s wrong. A great part of the Book Hebrews details us about Christ work for us as our High Priest in heaven. Thus they fail to grasp the real message

of the Book. Paul clearly advocates that Christ is now working for us, and it is more than only His death on the cross and His resurrection.

‘Christ Jesus, who died – more than that, who was raised to life–is at the right hand of God and is also interceding for us.’

The work He is doing for us right now is the core or the heart of the Book Hebrews. The truths’ surrounding His resurrection has a greater implication than His death on the cross, and similarly the work He is presently doing for us right now, as it is the climax of the Book Hebrews. He is seated on God’s right hand and there He intercedes for us.

Today many Christians’ believe that merely being born again or to cross the line is good enough. They have no idea what Christ is doing for them as He has a plan for their lives. We need to become sons. God has many plans for us, and our desire ought to be more than merely ‘crossing the line.’ We are inept to cleanse or improve ourselves, even when a preacher of the law or a minister of the Church incites us on his pulpit. The core of Christ work for us today, is our cleansing.

‘For it is God who works in you to will (giving the desire) and to act according to his good purpose…That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.’ Phil.2:13, 15 He will cleanse us via His Word.

‘That he might sanctify and cleanse it with the washing of water by the word that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.’ Eph.5:26, 27

We need to trust His Word and work for us for He alone can generate the necessary changes in our lives. Nothing inside of us could. The water is the Word, and it is the essential water to cleanse us. We do not need to be troubled by anything bad that happened in the past. They are gone forever, never to be brought to light. We can trust Christ cleansing work for us. If Christ forgave us totally, why do we mull over them?

To recap, I believe many Christian tend to restrict Christ work to the time of His death and resurrection. They belief His work for us ended when He ascended into heaven, and they have no idea what He is achieving for us right now. If any prophecy in the Bible is deemed impossible, not answering their way of thinking, they shift it to the distant future. In the end, many essential truths concerning our dispensation of grace is watered down thinking they only speak of the end times. Today they tend to think knowing Him face to face is impossible, as we need to wait for the ‘hereafter.’

Numbers 19

The Book Numbers reflects the practical side of Israel's life in the desert. Therefore, the offering of the red heifer is not mentioned in the Book Leviticus. When Israel crossed the desert, it portrays our dispensation, as we too are en-route to the heavenly Canaan. The offering addresses the practical side of our lives; how can we be cleansed daily, when continually our feet collects the sand of the desert?

They can be cleansed by the ashes of the red heifer. Nowhere in this passage do we find any mention of the word altar or the slaughtering of the red heifer. The slaughtering is not the thrust of the message, but rather the life that comes from its ashes. The impact of the ashes of the red heifer is not the crucifixion of our Lord or His resurrection from the death. No the impact of the message is what Christ is doing for us right now. The mentioning of the place 'outside the camp' is not Golgotha, and in no way does the red heifer hint to Christ death on the cross. The ashes of the red heifer do not concern our health and neither does it protect us from any infectious diseases.

'Outside the camp' or the confines of Israel, is the domicile of any defiled person, the Gentiles, the dead or any vile thing. The 'place' outside the camp is the core of this message, as it has a typological connotation. Today we live 'outside the camp' and we are defiled by the dead and need to be cleansed. The truths pertaining to the red heifer, deals with Christ work for us today; He continually cleanses us.

The truth of the passage does not concern Moses or Aaron but rather the second generation or

Eleazar. [v.1] As previously mentioned all the truths concerning our time of grace is known as part of the second or the new, as Christ is the second Adam. Moses or Aaron symbolizes the old covenant but Eleazar the new or the second.

The ref heifer to be burned 'outside' is a statue of the Lord. [v.2] The statues of the law is what Moses saw on Mount Sinai, inferring it has greater New Testament truths. Amongst them are the many feasts' that were never fulfilled during the time of Moses; as the Jubilee and the Sabbath years. Similarly the offering of the red heifer is a one of them and in the Bible we never find its fulfilment. The finer facets of the red heifer need to be studied in context with the New Testament.

The red heifer was feminine. The relationship between the earth and God can be compared to the relationship between a woman (earth) and Man. (God) The earth depicts Gods glory as the woman depicts the man's glory. This is a difficult concept, but in many languages this subtle relationship is easily recognized.

The red heifer reflects the feminine side of God. It depicts God's glorious work, and it is accomplished via the second Adam who ascended from the dead.

The first Adam had no glory, as our Lord Jesus who walked on earth; He too was also clothed by its infirmities and sin. In that body, He carried the sins of the world, but He ascended triumphantly to be clothed by the 'second Adam.'

Why the colour red? The word Adam, earth, blood or Edom in Hebrew means red, and that is the colour of man. It reflects our sinful nature. It is a dominant colour, and it depicts our restless nature. If we draw two similar sized circles and colour them red and blue; then red circle will always appear larger than the blue circle.

The red heifer was totally red, and it reflects our Lord who walked on earth, and He was perfectly red. He became 100% Man, yet He was without blemish – In His relationship to God, Christ is feminine, but to us, He is Male.

When our Lord lived on earth as part of the 'first Adam,' He was tainted by the load of our sin, and He took it willingly.

'Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins.' Heb.5:1

On earth, He had no priestly duties, as He was not a Levite or from Aaron. He forfeited his earthly rights to become king, and willingly laid them aside. As the resurrected He became the High Priest after the order of Melchizedek, with no blemishes.

The red heifer was never burdened by a yoke. Once again we need to understand that our Lord on earth was yoked by our sins. Peter once said the law is a yoke too burdensome for any to take. Acts 15 The Lord was yoked as part of the 'first Adam' but after His resurrection He became the 'second Adam.' His resurrected life cannot be yoked. In every way, the red heifer conveys truths concerning the work he is doing for us right now.

Eleazar was the son of Aaron, his real firstborn. He directed Israel to the truths pertaining to the new covenant. He had to offer the sacrifice reflecting the work of Melchizedek or Christ.

Lazarus in the New Testament is a type of the Hebrew name Eleazar. Much is said about him in the New Testament. Lazarus was from the village of Bethany, a village at the Mount of Olives. He died and was resurrected from the dead - portraying Christ resurrection from the dead. The other Lazarus was seen in a different parable. Luk.16:19-31 In that parable there was a certain rich man who lived in luxury every day. It epitomizes the religious leaders of His day. At the gate was a beggar named Lazarus, who was covered with sores, and he longed to eat the scraps of the rich man. That is a picture of the humiliated Lord when He descended to earth. He humbled Himself beyond measure. Phil.2:7 Even the dogs came and licked his sores. The time when the beggar died is the time when our Lord died on the cross. The rich man also died and was buried. In hell, the rich man was in torment, and he looked up and saw Abraham far away, with Lazarus on his side. So he called father Abraham, to pity him and to send Lazarus. He begged father Abraham to send Lazarus to his father's house, for he had five brothers. Let him warn them, to avoid them to enter into this place of torment. Abraham replied, 'they have Moses and the Prophets; let them listen to them.' The rich man begged that if someone from the dead did warn them, they will repent. Abraham assured them that if they refuse Moses, they will also refuse the ‘one’ who will rise from the dead to warn them.

To conclude we need to ask the question if Lazarus did rise from the dead? Lazarus did rise from the dead as in Hebrew his name means ‘God.’ Lazarus ascended from the dead as Christ. The religious leaders amongst the Jews refused to accept the message of the risen Christ, as foretold in this parable.

Eleazar performs the duties of Melchizedek. That is done ‘outside the camp.’ He had to sprinkle the blood seven times directly before the tent of the tabernacle. This will draw our attention to the

Great Day of Atonement when the blood was sprinkled en-route from the altar to the inner Sanctuary. This is the ‘new and living way.’ Heb.10:20 The blood is the life of the resurrected that opened the way, via the torn veil, to the inner Sanctuary.

The Apostle Paul was quick to notice this Heb.9:13, 14 as he cites the Great Day of Atonement and the red heifer together. With the Great Day of Atonement, the blood is sprinkled inside the camp, and with the red heifer the blood is sprinkled outside the camp. As mentioned previously, our place is now ‘without the camp,’ bearing His reproach. Heb.13:13

Christ is seated in heaven but also outside the camp, as the world did refuse Him. The Lord told Pilate that His kingdom is not from here, and He

was no threat to Pilate's kingdom on earth. Christ is now outside, and figuratively speaking His kingdom is outside Jerusalem reaching the uttermost part of the world. This includes the islands of the sea like New Zealand, Australia or wherever the ten tribes of Israel did settle. He is out of view, and we cannot attribute any miracles to Him. The religious leaders of our day are the rich, and they lodge 'within the camp,' and perplexing to them, they fail to notice Christ outside. They depend on the law, and that is quicksand, Paul warned them so frequently.

Each hair of the red heifer's body and even its dung got burned. Nothing is left of the red heifer but merely its ashes. After Christ death and resurrection, nothing concrete is written about Him, besides what is written in the Bible. There is no other evidence of Him being on earth, and nothing is left for the forensic scientist. Now many people assume that the compiled Bible is sheer human brilliance. They fail to notice God inside the Scriptures. The Bible has one message, and it is regarding His Son. Every visible evidence is gone, and we can merely accept Him via our faith in His Word. When our Lord was born at Bethlehem, He had no shelter. Now we have a similar picture. We need to follow Him outside the camp as there we will be cleansed, by the ashes.

Eleazar had to take cedar, hyssop and scarlet, and he had to burn them with the red heifer. The word cedar St.no.730 stems from the Hebrew word firm or strong. St.no. 729 Christ is the 'strong One.' The scarlet is deep red, and the hyssop has blue tinted flowers and it grows amongst the rocks, portraying Christ. When we mix the colours' blue and red, it will create a purple colour. This is the colour of Christ as He is the mediator between the red (earth) and heaven. (blue) The hyssop was used to smear the blood against the lintel and two doorposts on the night before Passover. Ex12:22 We are outside the camp with Christ, and to the world, we are deemed worthless. God notices us as dead to the world, but alive as part of the body of Christ. We did forfeit our earthly rights for the better things. To God the 'old' means nothing as He discerns our heart. When our Lord walked on earth, He had no good word to say to any religious person. They were steeped in their own religious pride, and their Talmud steered them away from the laws of Moses. Today the message is to go to the inner Sanctuary – to heaven itself where Christ is seated, or to go outside the camp, bearing His reproach.

Going 'out of the camp' is frequently cited in Scripture. Similarly, Abraham was told to leave his country and he had to go outside, to Canaan, to a

place directed by God. Once Moses took, the complete tabernacle ‘without the camp.’ Ex.33:7 What ought to have been the hub of Israel, was neglected and left outside the camp. The words ‘without the camp’ are quoted 20 times in the Books of Moses. We can appreciate this since the Church is outside the camp, yet we are known as the temple of God.

Many offerings were made outside the camp, and later we will detail them. Whenever the people were cleansed from their leprosy; it happened without the camp. Lev.14 With the Great day of Atonement, lev.16 the remnants of the bull and the goat were brought without the camp to be burned with its dung. Execution of any person, similar to the crucifixion of our Lord, was done without the camp. Any unclean thing and even their lavatories were outside.

Similarly, Rahab was ‘outside’ when the city of Jericho tumbled down. Similarly, we too find our Lord suffering outside the camp. Heb.13:12 He is not at Jerusalem but rather at Galilee or at the well at Samaria; the old capital of the 10 lost tribes belonging to Israel. We have an altar and the religious people inside the gate have no right to be in the camp or at the altar.

‘We have an altar from which those who serve the tabernacle have no right to eat.’ Heb.13.10 Those inside Jerusalem continually struggle with the question of sin, riddled by their guilt. They are lured away by diverse and strange teachings. Heb.13:9

With any offering, we will learn that if their blood went into the sanctuary, their bodies were burned without the camp. Similarly, our bodies are without the camp but now we are seated in heaven with Christ. Eph.2 We cannot walk to heaven, but we can go without the camp. We will either be at the well at Samaria or at Galilee listening to His teachings. There we are cleansed with the water and the ash of the red heifer.

In the context of Numbers 19, each person is unclean, and they need cleansing. That is valid to us today as we walk in a world of sin, and by God’s standard each person is considered as dead. Each person’s clothes are stained, and we need the water and the ashes of the red heifer.

This cleansing is done on the 3rd and the 7th day. The 3rd day is frequently quoted in the Bible, as on ‘that day’ His promises were fulfilled. That day our Lord’s rose from the dead. The 7 portrays the complete work of God with regards to our world.

When we meet as Christians, our primary concern is not our daily needs or our short comings. No the message of the Bible is Christ, as that will bond each of us in Him. It is time wasting to think that the Bible is to unravel

our daily mishaps and to make us more wealthy. The old man needs to be cleansed with the Word of God, outside the city gates.

Every open container or vessel having no lid to cover them is unclean. V.15 We are the clay vessels and we are susceptible to the influences of our world. The vessel made from clay is to proof we share in the frailties of the human race, like the clay in the potter's hand. Jer. 18 None of us can live without being contaminated by sin, and to address the issue we need to go without the camp. The ashes to cleanse us are reminiscent of the work Christ is doing for us in heaven. He left nothing for the world to see except His ashes. Physically we cannot go to heaven, but we can meet Him outside without the camp. We can experience this cleansing when we study and accept His Word. Studying them cleanses and purifies our bodies, and we can enjoy real freedom. We have peace with God and overall, not with the public.

I believe the offering of the red heifer, has a potent message for us today, as it portrays Christ duties for us right now in heaven. He sanctifies us.

Leprosy and the Offering of the Two Birds

Leviticus 13 and 14 are long chapters dealing with leprosy. Our main concern is how a leprous person is cleansed; or when he is declared as clean by the priest. Later in the chapters, both the sin and the guilt offering are mentioned, and I will detail them later.

The person who wanted to be cleansed had to see the priest. He is fortunate, as the result of such a disease is ruthless. This healing was improbable as the body started to decay before the person died. It used to be infectious, and the extremities like the ears, fingers and toes fell of or decayed. That was distressing and clearly it portrays sin. It is as incurable as death. There always remained the possibility that a leprous person can heal spontaneously. If this happened, then it had a spiritual impact, and thus the need to see a priest.

The person did meet the priest outside the camp. The previous chapter stressed the ashes of the red heifer, and they were also taken outside the camp and likewise the remnants of the bull and the goat on the Great day of Atonement. Lev.16 During the great tribulation, the Israelites will meet the Lord outside the camp at Petra. (Selah) Petra is located outside the borders of Israel, as Israel will be ransacked.

When Jacob lived in Israel, the country experienced great famine. They had to leave Israel and were forced to go outside the camp to Egypt.

There they found the true Messiah or Joseph, who gave them ‘the living bread’ to give them life. Joseph is the firstborn of Israel and clearly, he pictures Christ.

Strangely with the offering of the cedar, the hyssop and the scarlet, is again mentioned, similar to the red heifer. They are only mentioned together with the 2 offerings. The priest had to take a clay pot, and he had to fill them with the living water. [v.5]

The water is the Word of God, and it causes any person to either die or live. The laws of Moses (Word of God) did judge us, and it made us die. New life emanates from the living water, the same water that used to judge us. A prime example is the flood of Noah, as it either judged the world or floated the ark. The same waters that lifted Noah ark, drowned the people who scorned him. When the people of Israel were trapped at the Red sea, the sea did split itself, and the Israelites did escape to the other side. The self-same waters descended on the army of Pharaoh, and the great sea drowned all their enemies.

They had to slaughter the first bird above the clay pot, contained by the crucible; they had the water and the blood. They took the other live bird, and that bird was baptized (not sprinkle) in the crucible with the living water and blood. Similarly, he had to take the cedar, the hyssop and the scarlet and in corresponding manner, he had to baptize or smear them into the crucible. The second bird was freed, and he went back to ‘heaven.’ It was cleansed by the slain bird.

Similarly, one of the two scapegoats were freed on the Great Day of Atonement, as the freed goat was redeemed by the blood of the goat that was offered. This vividly pictures Christ death and resurrection. Our Lord Jesus did come to earth, and He was caught as the bird flying in the heavens. The bird who is caught portrays Christ birth at Bethlehem. He was snatched from heaven, and He died a humble death. As the first bird portrays His death, the other freed bird pictures His resurrection from the dead. Indeed Christ went back to heaven to intercede for us.

His life on the cross was not the end of His life, as He was well aware of a better way, through the death and resurrection – to a new and better covenant. For a clear reason, He raised Lazarus from the dead as it pictured His eventual resurrection. He never intended to end His life without the sight of His resurrection. He was determined:

‘And let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set

before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.' Heb.12:1, 2

The real meaning is not locked in His death but in His resurrection. He is now seated in heaven, as the head of the Church or His body. The Lord did not offer His 'death' to the sheep when he hanged on the cross, no, it is His resurrected life.

'I am the good shepherd. The good sheph erd gives His life for the sheep.' John10:11

A dead Shepherd cannot lead his flock to the living water or the green pastures. When Christ said 'because I lay down my life that I might take it again,' v.17 He looked ahead to the time we are now living in. He is our Shepherd, leading us to the living water. The sheep are the ones listening to His voice. He gives them eternal live, and they are one with the Shepherd. As all Israel were baptized by Moses, 1Cor.10:1 likewise, we are baptized with Christ via His death and resurrection.

The blood of the Lord Jesus flowed at Golgotha, and He did give his life to end the question of sin. Both the water and the blood have a far greater import, and many seem to overlook this. John mentions the water twenty times but once he did mention the water and the blood:

'But one of the soldiers pierced His side with a spear, and immediately blood and water came out.'

John19:32

Why did they pierce His side? The soldiers knew that our Lord was dead, and breaking any bone was futile. When the soldiers did poke his side with a sword, they were shocked. Immediately water and blood flowed from his side – something they did not anticipate. The next verse says:

'And he that saw it bare record and his record is true,'

The blood and water that flowed from His side had an immediate effect from that moment. Its cleansing power was not postponed until the last day of Judgement. When this happened, many people believed in the power of the water and the blood; as it portrayed something special. The witnesses who saw this were silent, but they did bear record. This is a miracle, and equally the renting of the veil in the sanctuary of the temple. It says that the people did believe when they saw the water and blood. The 'true record' is not His death, as that was evident. The greater implication is the life that emanated from the Lord's side – the life that caused His resurrection. John again mentions the water and blood in His Epistles.

‘This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood.

And it is the Spirit who bears witness, because the Spirit is truth. For there are three that testify:’

1Joh.5:6, 7

All the new manuscripts omits the following words of verse 7 saying: the Father, the Word, and the Holy Spirit; and these three are one. Without a doubt, they were written down wrongly as many theologians tried to substantiate the theory of trinity with the verse. Some manuscripts tend to keep them. It is not the ‘trinity’, but rather the water, blood and the spirit that do testify of God’s great work for us. The true Life is the water (Word of God) the blood (the life of Christ) and His Spirit. Once Israel do see Christ on the day of the Lord, then they will recognise the scar on His side. I am certain they will relate that to His life giving power.

We need the water or the saliva in our mouths when we speak. The water is trapped in our mandible or jaw. Once Samson used the jawbone of a donkey, and he killed many Philistines. Indirectly the jawbone portrays the Word of God; the Word that judged the Philistines. A person may be dead or a skeleton, but His jaw will validate the words he spoke.

Miriam the sister of Aaron and Moses was the first person in the Bible to be known to have leprosy in the Bible. [Num.12] In Greek her name will be translated as Mary. We can compare her to the seven Mary’s in the Gospels. Miriam and Aaron did argue with Moses when he married an Ethiopian woman. To end the dispute, God called them to the tabernacle. He descended on a pillar of cloud and He told them that clearly He speaks to Moses face to face, and not in riddles. Both Miriam and Aaron never had such a close relationship with God. Moses epitomises the law. When the Scriptures refer to the laws, it says many times Moses, to avoid mentioning the ‘law.’ The law is concrete – meaning it’s definite. Solid decision had to be made. It gives an unbending verdict. The cemented buildings are equally hard and unyielding as the laws of Moses.

Now we can approach the history from a different angle. As Moses pictured the unyielding nature of the law, both Aaron and Miriam wanted to opt out of it. They wanted to be delivered from its authority. Similarly we can study the 10 lost tribes of Israel, and they too had a similar temperament as they refused to obey the laws of Moses. Since the time of King Solomon, the 10 lost tribes never had a righteous king. We are similar since we as the accused people do not adhere to the law, as we are made free in Christ.

In the end, the Lord was infuriated with Miriam and not Aaron; He did procure a judgement against her. We will discover that the ‘seven day’ period, when Miriam became leprous; corresponds to our dispensation of grace. Aaron as the high priest was not punished, as he pictures the work Christ is doing for us right now. The Hebrew word Aaron means; ‘light bringer,’ being Christ or the Word of God. In contrast, Miriam pictures the Church outside the camp. Aaron was not punished, but Miriam was covered with leprosy, and she had to go without the camp. I hope you can picture this. Miriam outside the camp is comparable to us. Now we are seen as lepers, dead to the world as Miriam. Her skin seemed as white as snow. After the discord, when the week ended; things went their usual way. The history ended at Paran, and that place is also known as Selah or Petra. It has many caves, and it will be Israel’s final meeting place with our Lord during the great tribulation.

There they will meet Christ face to face.

In Greek Miriam is translated as Mary. Mary epitomises the Church or the 10 lost tribes of Israel. In the history of the 10 lost tribes of Israel, they wanted to be freed from the laws of Moses. After King Solomon, the 10 lost tribes opted for freedom and they too did not do anything good in His eyes.

Figuratively speaking they went outside the camp - and they are leprous like Miriam.

Marian was leprous, and she was forced to live outside the camp for seven days, and the people did not journey on until she returned having no leprosy. [12:15] Throughout that week the people of Israel did not advance, and today this is similar, as Israel is dormant. Israel needs to wait until the rapture the Church is complete. Then God will concern Himself with the remaining Israelites at Paran, Selah or Petra. The ten tribes are leprous, yet they are the main bulk of the Church.

There are seven known Mary’s in the New Testament. The first is Mary the mother of Jesus and when she conceived the Lord Jesus, an angel of the Lord told them:

‘And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.’ [Luke2:12]

The birth of the Lord Jesus is a sign, and it’s fair to ask of what the sign will predict? It is the Church;

The non-biological father of the Lord Jesus was Joseph. At Egypt, the real firstborn of Israel was also Joseph and that privilege went to the tribe of

Ephraim. Presently they are ‘lost’ within the confines of the 10 lost tribes. The sign is that the firstborn rights of Israel is now wrapped up in the Church; and Mary with Miriam, epitomize the Church, Figuratively speaking Mary is the mother of the Lord Jesus, and it includes the Church. We bear a resemblance to the sign.

The history of Miriam will certainly draw our attention to Luke 17. When our Lord sojourned Samaria and Galilee to go en-route to Jerusalem, He met 10 leprous people. Figuratively speaking he sojourned at the capital of the 10 lost tribes of Israel, before going to Jerusalem or the 2 remaining tribes of Israel. Many miracles happened in Samaria, and He felt more welcome there. In this chapter, the 10 leprous people [17:12] embodies the 10 lost tribes of Israel. Samaria and the Lake of Galilee, was the capital or the enclave of the 10 tribes. Many times our Lord first visited Samaria first before going to Galilee and then Jerusalem. It says the 10 leprous people stood afar off. Those who stood afar of, were the 10 lost tribes who went to the far ends of the earth as New Zealand. Now the Church (10 lost tribes) is blessed, but natural Israelites will only be blessed in future on the day of the Lord, when Christ returns to Jerusalem.

When they were healed, the Lord told them to go to the priest to be cleansed. They had to take the two birds, as it pictures Christ death and resurrection.

When one of the 10 noticed that he was healed, he returned, praising God in a loud voice. The ‘one’ from the 10 people pictures the Church, who has its roots in the 10 lost tribes of Israel.

‘He threw himself at Jesus' feet and thanked him–and he was a Samaritan.’ [17:16]

Here the emphasis is on the Samaritan. They are the clue of the story. The other nine lepers went their own way not believing Christ. The climax of God’s work is confined to our dispensation.

Vividly this is portrayed with the believing leprous Samaritan.

We all are familiar with the story of the Good Samaritan. [Luke10] It is easy to propose that the Good Samaritan is Christ who helped the wounded man. Two silver coins were given to the innkeeper, and this portrays the 2000 years of our dispensation, and our Lord is the keeper at the inn. (Church) The Levite and the Pharisees were inept to help the wounded as they epitomize the law. Many disrespect them, but I am certain that they had no means to help the wounded man. They couldn’t help him or do anything positive. Christ was on His way to Jerusalem, and He did help them. The Levite and the Pharisees went the opposite way down to Jericho.

The Jews loathed the Samaritans, and once our Lord was branded as being one of them.

‘The Jews answered him, ‘Are we not right in saying that you are a Samaritan and have a demon?’

John8:48

Our Lord did rebuke them in telling them that He was not possessed by a demon. For certain reasons many overlooked the detail. Our Lord never argued that He was not a Samaritan. He is the Samaritan and He feeds us at the inn. Today the Jewish nation will never be known as the Good Samaritans. In this chapter, He spoke harsh words to them:

You belong to your father, the devil. [8:44]

We are redeemed from the strangle hold of the law that yoked us. We do not fight the law, but we endorse its truths. Once we are dead, we are freed from the law. This is indeed true of any person on earth today, as we all died with 3ur Lord’s death, and the law has no grip on us. The punishment is paid, and we are justified in His death. [Rom.6:3]

Jephthah Offering his Daughter?

To many the story of Jephthah and his daughter will be one of the most heart-rending and perplexing stories in the Bible. The awkward question remains, did Jephthah offer a human sacrifice?

Most commentators think so. It says:

'If you give me victory over the Ammonites, I will give to the LORD the first thing coming out of my house to greet me when I return in triumph. I will sacrifice it as a burnt offering'. [Judges11:30, 31] Jephthah vowed to God that if he returns from the battle defeating his enemies, he will give to God whoever comes first, through the doors of his house. The word burnt offering [Judg.11:31] is ‘olah,’ and in Hebrew the word means to rise up or to ascend to God, to someone higher than himself. Jephthah’s effort may best be understood if we recognize that the word *‘olah* is studied in a figurative sense.

The truth is that Jephthah never slayed his daughter. The discord hinges on the word offering.

Did he slay his daughter? Literally in Hebrew the last 3 words reads as follow:

Jehovah; alah; (to ascend)

olah; (burnt offering or to ascend)

The root word for the word 'olah' is 'alah' - to ascend

There is a double emphasis on the word ‘to rise to somebody higher.’

Our dictionary defines the word offering as; ‘to present something as an act of worship’ like our prayers. To offer does not suggest to slaughter as many believe. A grain offering cannot die? We have multiple examples of offerings in the Bible and one of them is Isaac. Abraham did take Isaac to be offered to God, but he lived. In the first place, if Jephthah offered a human sacrifice, he did something that was strictly forbidden by the Mosaic laws and it was hideous to God. Lev.18:21; 20:2-5; Deut.12:31; 18:10 It would be a bit bizarre for Jephthah to think that he could elicit God’s favour in battle by promising to offer a human sacrifice to Him, that is, to do something in violation to God’s wishes.

Hannah made a similar sacrifice when she gave her son to Eli to God, for the remainder of his life. 1Sam.1:11 We need to dedicate our bodies to Christ as a living sacrifice, Rom.12:1 and until now we live! If by any change his dog, sheep or the cattle, and at that time they usually sheltered in their homes; did meet him before his only daughter, I am certain Jephthah would have sacrificed them differently.

Jephthah’s daughter was offered, and she lived. The last verse of this chapter says that year after year the daughters of Israel went to celebrate the daughter of Jephthah the Gileadite, for 4 days in the year. This could only be done if she was still alive as the tradition ended when she died. The best is not to make a promise as the Lord will require it from that person.

‘When you make a vow to the Lord your God, you shall not delay to pay it; for the Lord your God surely will require it of you, and it would be a sin to you.’ Deut. 23:21

Jephthah in Hebrew means ‘to open’ and he is a type of Christ. When Christ opens the door of the new covenant, none will shut it. He will open the graves; Ezek.37:12 He who has the key of David, who opens and no one shall shut them. Rev.3:7 Jephthah is named in Hebrews 11 as one the warriors of faith.

My conclusion is that all the typology in the Old Testament conveys the truths relating to our dispensation. The truths of the New Testament is

grounded by examples taken in the Old Testament, as the Book Ephesians do relate to truths already captured in the Old Testament, and we have the Spirit inside of us to detail us. He will lead us to all the truths John16:13 and the following chapter says that the Word of God is the truth. John17:17 To be established in the present truth 2Pet.1:12 is to acquaint ourselves with the truths hidden in the Old Testament typology. Figuratively we will find Christ or the Church in each page of the Old Testament. Jephthah was the son of Gilead, and at Gilead, Laban met Jacob with his daughters. Manasseh's sons had the land of Gilead and amongst them Jephthah was also a descendant. Yet again we have a descendant and a warrior from Joseph, as Manasseh was the first born child of Joseph. Jephthah was the child of a harlot, and his brothers made life difficult for him. His brothers who were the sons of Gilead's wife drove Jephthah out to prevent him to share their inheritance. Then Jephthah fled from his brothers and dwelt in the land of Tob. Soon he had a large band of rebels who followed him.

After many days when the Ammonites made war against Israel, the elders of Gilead went to get Jephthah from the land of Tob. The previous chapter says for 18 years, they made war with the Israelites. They begged Jephthah to return to be their commander, so they can fight the Ammonites. Jephthah said to them, didn't you hate me and drive me from my father's house; Why do you come to me today, when you are troubled? In the end, they agreed that if he returned as their commander, he will be given his promised inheritance. Twice he was reassured and then they made Gilead to be their commander. Even though he had a group of worthless men, he had faith in God. Previously Jephthah was disputed by his brothers and they refused to give him his agreed inheritance. Still later they returned to him, to be their commander.

Many times this train of thought is found in the Old Testament. Jephthah was abandoned by his brothers and in the end he was endowed with the firstborn rights. Our Lord Jesus was also abandoned by His brothers. He once said:

'A prophet is honoured everywhere except in his own hometown and among his relatives and his own family.' Mark6:4

Yet again after 2000 years, during the time of 'Jacobs trouble' Jer.30:7 they will call on Him and He will deliver them from their anguish. On the day of the Lord when the Lord will deliver Israel, maybe the self-same words of Jephthah may be repeated once more when they are troubled: 'Didn't you hate me and drive me from my father's house? Why do you come to me now, when you're in trouble?' Before Jacob received his firstborn right, he had to flee for 20 years from Esau, before he befriended him again. The 20 years, Jacob spent with Laban, epitomises our dispensation.

Similarly Joseph, who was endowed with the firstborn right, did suffer and was sold as a slave in Egypt. His brothers were jealous and told Jacob their father that he died. Joseph went to a good land – and it will not surprise me if he also went to the land Tob – 'the good land.' Then later in a panic his brothers had to buy bread due to a great drought. At first they did not recognise him, but later they did. He was rejected but in the end he became their redeemer.

Jeroboam also fled into Egypt and remained there until the death of Solomon. He returned as the commander of the 10 tribes of Israel.

When Moses belonged to the family of Pharaoh, he noticed that one of the Israelites was being mistreated by an Egyptian, so he went to defend them, and to avenge the harm done to them, by killing of the Egyptian. Moses thought that his own people will recognize him as their redeemer from slavery and that he will liberate them, but they did not accept him as such. The next day Moses came upon two Israelites who were fighting. He tried to reconcile them, and they pushed Moses aside and said who made you a ruler to judge over us? Acts7:20-28

Moses would have redeemed his people but instead he had to escape to a foreign country. He remained there for 40 years before he returned to Egypt as their redeemer. Stephen, who was brought before the Sanhedrin, accused the religious leaders of his time, as likewise they also rejected their Redeemer. He said:

‘Was there ever a prophet your fathers did not persecute?’ Acts7:52 They did reject Jesus and He will redeem them later.

David also fled with idle men and he too had to hide in the caves. After Saul’s death, he returned to become their leader. All of them epitomises the 5th dispensation or our time of waiting, when our Lord will redeem the world.

Throughout the Old Testament, we will discover that certain truths do repeat themselves time and again. The most common example is that the emphasis is not on the first but the second, as the ‘second’ will inherit the firstborn right. It is not Lot but Abraham; not Esau but Jacob; not Leah but Rachel. The complete history of Esther revolves around three meals. They were different settings, and yet they conveyed simple truths that concern our dispensation. When Israel fled from Egypt, they thought they will enter the Promised Land once they cross the final hurdle or the Red sea. 40 years later they again crossed the River Jordan River but they did not enter the promised rest. Jephthah had a discord with his brothers, but now Jephthah has another discord with the ‘other family,’ or the other brothers. Lot and Abraham shared the same family, yet Abraham was the firstborn.

Lot had two sons and from them stemmed the Ammonites and the Moabites. In Hebrew, the word Lot means a covering. He epitomizes Israel living under the law, as it is likened to a covering. Isa.25:7 History continually repeats itself from a different angle.

The battle between Saul and David is similar to the times of Jephthah. Saul and Lot (Amorites) pictures the law, but David and Jephthah the new covenant and our present dispensation.

Jephthah was a politician, and his first tactic was to prevent a war. He detailed the Amorites about the history between Israel and them, 300 years prior to that time. Jephthah sent messengers unto the king of Ammon, asking him why he is waging war against Israel? The children of Ammon answered because Israel took away my land, when they came up out of Egypt: now, therefore, restore the lands again peaceably. Jephthah replied saying Israel did not take the land of Moab, nor the land of the children of Ammon: But when Israel came up from Egypt; then Israel sent messengers unto the king of Edom, asking them to pass through their land: but their king refused. In the end, they waged war against Israel and they possessed all the land of the Amorites. He told them blatantly that the God of Israel gave them the land, and likewise they also need to converse with their own god to return the land to them.

Jephthah’s arguments were that Israel conquered the land, and they possessed the cities around the river Arnon for 300 years.

The Lord was the One who gave the land to them.

No attempt was made until then to recover the land.

The disputed land did not belong to the Amonites, but to the Amorites. Lot and his descendants embody the law, but they also represent the Amorites. From a different angle the Amorites (known as speakers) represent the principalities, the powers or the rulers of the darkness. Apparently the Amorites were the foremost nation in the land Canaan, and they were mentioned early in Scripture. Gen.10 God cursed them Gen.15:17 as they depict Satan and his fallen angels. They encourage the people and speak the lie. Satan is the father of all the lies and the Amorites were interrelated to him. Satan being the liar from the beginning spoiled the old creation. The demons that emanated from the previously fallen world do inspire the Amorites.

Those living under the law (Lot and his descendant) or the Amorites is trapped by Satan. The Bible says that the religious leaders that were steeped in the laws were inspired by the devil, their father. John8:44 The battle Jephthah fought had a far greater implication than we think, and it is similar to the battle between David and Goliath.

Jephthah warred against them, and he portrays the One who will ‘open’ the way and lead them to the promises of the new covenant. Our Lord disarmed the principalities and powers and made a public spectacle of them, triumphing over them. Col.2:15 We share in this victory and similar the daughter of Jephthah will also share in this great victory. The victory involved the Ammonites (the law or the handwriting of the ordinances that were against us) Col.2:14 and the Amorites. (The evil principalities and powers in heaven)

When Jephthah returned from the battle, he went to his home at Mizpah, and then his daughter was the first to meet him. We have a similar history when Abraham returned from battle after fighting the kings at Sodom, the city where Lot used to live, portraying the law. Upon Abraham's return from battle, he did meet Melchizedek.

‘As Abram returned from his victory …. Melchizedek, the king of Salem and a priest of God Most

High, brought him bread and wine.’ Gen.14:17-18

Figuratively it portrays the time when Christ returned to heaven, after purging our sins.

‘After he had provided purification for sins, He sat down at the right hand of the Majesty in heaven.’

Heb.1:3

He sat down as our High Priest after the order of Melchizedek. Our dispensation portrays what happened to Christ after His death and resurrection. When Jephthah returned from the battle it pictured the victory Christ obtained by His resurrection from the dead.

The next question is who is the house? We as the Church is the house.

‘Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.’ Eph.2:19

We belong to the household of faith. Gal.6:10

The emphasis is that she was Jephthah’s only daughter– being the firstborn. We find a similar Hebrew word ‘only’ St.no.3173 when Abraham offered his only son Isaac.

The first to visit the resurrected Christ after His victory over the death was the Church. ‘We are His body. For we are members of His body, of His flesh, and of His bones,’Eph.5:30 and we share a similar household.

Between us and Christ, we are bonded with Him as a man – woman relationship even though we are one body with Him. We can be likened to

Adam and Eve, who share the same body or rib. When Adam was caught in a deep sleep, he awoke with Eve on his side. We tend to think she is his wife, but Eve could also be his daughter, as she is the next generation.

Every Scripture in the Old Testament, that portrays Christ as the resurrected, also concerns the Church. We are one plant with Him.

'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' Rom.6:5

The daughter of Jephthah agreed with the oath her father made.

'My father,' she replied, 'you have given your word to the LORD. Do to me just as you promised.' 11:35 Certainly our Lord also made an oath or a promise to God, and we wish Him to pursue it.

When Christ ascended from the dead, He was equipped to become our High Priest, but not in tune with the old priesthood of Aaron. He became our High Priest when He offered Himself.

'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God.' Heb.9:14

He offered Himself after His death at Golgotha, and as the resurrected He was equipped to make this offering. The blood of Christ is the life of the new covenant. His death was essential to end the domain of the law, and He did not offer His old body as part of the old covenant.

He offered what He promised, and that is His resurrected Body.

'By that will we have been sanctified through the offering of the body of Jesus Christ once for all.'

Heb.10:10

With this offering, we are sanctified in Him, and are now seated with Him in heaven.

'And He raised us up together, and made us sit together in the heavenly places in Christ Jesus.' Eph.2:6 Our place is in heaven with Christ, and similarly I believe that Jephthah's daughter had a similar calling to serve God at the tabernacle. She used to live outside the borders of Israel, but now she is blessed. The promises Jephthah made to God did implicate other people e.g. his daughter; and similarly the promises Christ made to God, will involve the Church. Eva that was born from Adam, and she is one flesh with Adam, picturing the Church. Similarly in this chapter the daughter who was the 'only' or firstborn of Jephthah, could also symbolize

the Church. As Christ offered His body we too need to offer our own bodies. Heb.12:1

‘Let us continually offer our sacrifice of praise to God proclaiming His name.’ Heb.13:15 Our Lord made a vow, and that is pictured in the Church. In many of the Psalms, this vow is mentioned.

‘My praise shall be of You in the great assembly; I will pay My vows before those who fear Him.’ Ps.22:25 ‘So will I sing praise unto thy name for ever, that I may daily perform my vows.’ Ps.61:8 ‘I will go into thy house with burnt offerings: I will pay thee my vows.’ Ps.66:13 We as part of the Church are presented to God as a burnt offering.

‘But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Salvation is of the LORD.’ Jonah2:9

Our Lord made the vow with all the consequences.

The two months the daughter of Jephthah did spend in isolation on the mountains portrays our present dispensation.

‘She said to her father, ‘Let this thing be done for me; let me alone two months, that I may go to the mountains and weep because of my virginity, I and my companions.’ 11:37

When she did shelter in the mountains she had people to accompany her. This is easy to picture as the Church is also pictured ‘*without the camp’ bearing His reproach*.' Heb.13:13 She hid herself with her friends or close family, and they were the companion, portraying the Church of today. Our Lord often secluded Himself when He went into the mountains, and similarly Moses was hidden for 40 days. The two months epitomise our present dispensation lasting 2000 years. Similarly, Joseph was jailed for two years before being exalted by Pharaoh.

After the two months period, she was exalted picturing the end of our dispensation or the rapture. Even though she was exalted at the tabernacle, other woman visited her four days a year. She was born in the land Tob, but later did service in the most holy place.

Similarly we will be glorified in His temple or the heavens, and on the day of the Lord, the world will in envy notice we are truly totally part of Him.

THE VARIOUS OFFERINGS (LEVITICUS 1-7)

A substitute?

In the Bible Isaiah 53, we discover an interesting train of thought: that a person can be a ‘proxy’ to allow someone to be his substitute. That is a fundamental truth in the Bible and the cornerstone of our salvation**.** Our reconciliation depends on the One who died for us and even more who lives today to intercede for us. Any sacrifice in the Bible is based on substitution. The ‘Lamb of God’ Jn.1:29 did die for us. In the Book Revelations, there are 27 references to Christ as the ‘Lamb’ who was slain for us. Many refuse to accept Christ’s as our ‘Proxy’ since He died 2000 years ago – thinking by this time His sacrifice is ineffective.

He did die for us; He was buried, and resurrected on the 3rd day, to ascend to heaven to the right hand of God. Heb. 1:3 Ever since His crucifixion, Christ is our proxy, as we are part of His death and His resurrected life.

‘Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.’ Rom. 6:4

The duties of the High Priest

The high priest had to be a mediator between the nation of Israel and God. Hence today it is not a new concept that Christ is our Mediator. The high priest work is reflected upon in the following verses. ‘Every high priest is selected from among men and is appointed to represent them in matters related to God to offer gifts and offerings for sins.’ Heb. 5:1 Our High Priest did become man to enable Him to execute our affairs in heaven with God.

The theme of the Book to the Hebrews is: Christ is our mediator and He intercedes for us in heaven. The idea of substitution is not clearly spelled out in this letter, yet the idea is apparent. In a letter to the Ephesians, there are at least 8 references to our bond with Christ, for in every possible way we are blessed in Him.

Being total part of Him, we can deduce that the way our Lord followed on earth is ours too; whether it is His faith on earth, or Him dying on the cross. We are blessed in every possible way and even more than in any previous or later dispensation. The work He is presently doing for us, is to cleanse us. Now many students of the Bible fail to acknowledge that He is

our ‘proxy.’ They tend to put more emphasis on His life on earth, and the good He did to all humankind, which ended sadly with His death on the cross. That is where it ends. The emphasis ought to be that He heals us*:*

‘But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.’ Isa.53:5

Without any hesitation, Christ is clearly our proxy. In the future, the same words will be recited by Israel, who will repent on the day of the Lord. On that day, they will weep realizing they walked erroneously. Zach. 12:11 They will understand that our Lord Jesus did not suffer due to His sins, but He died on their behalf. Heb. 5:8 The suffering’s Christ endured, is in accord to God’s plan.

Now we can enjoy a supreme relationship with God. We, as part of Christ’s body, have a far greater expectation than those who lived in Old Testament days*.*

‘For the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.’ Heb.7:19

Our better hope is anchored in the relationship we presently enjoy with the living Christ; yet, during the time of the law, they lived in great anticipation. They had to obey the words: ‘do this’ and you will live. The new covenant is not dependent on our works, as Paul wrote in the Book Romans: ‘But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness.’ 4:5

The only pre-condition of the new covenant is faith, and our works are irrelevant. When the people lived under the law, they were incompetent to approach God; however, God did meet them at Mount Sinai. Then God hid His face from them, but now we can know Him face to face. 1Cor. 13:12

The better hope Heb. 7:9 is absorbed in the new covenant. The purpose of the law was to prepare Israel for the new and better things to come. Heb. 7:22; 8:6; 12:24. It did not open the way to the new covenant, even though Israel was well aware of the better things to come. The offerings of the Old Testament did direct them to the truths in the New Testament truths. They could appreciate the greater truths concerning their salvation. The offerings did foreshadow the working of Christ in us.

The law leads to a better hope and is merely a **shadow** of the blessings Israel will receive. Col. 2:17; Heb. 8:5; 10 A shadow (the old covenant) is not a true likeness, but it silhouettes the real.

‘The law is only a shadow of the good things that are coming – not the realities themselves. For this reason it can never, by the same offerings

repeated endlessly year after year, make perfect those who draw near to worship.’ Heb.10:1

The Old Testament offerings did draw the people closer to God, but that is nothing compared to us, who are seated with Christ in the heaven. Throughout the old covenant, the people did approach God via the offerings: God did contend with the offerings as their offering foreshadowed the Mediator; who is the decisive substitute for their sins. For this reason, the **offerings** portray the mediator between man and God. It concerns Christ, for He is the Mediator! The blood is also a symbol of the living Christ. In general, the offerings did not concern us, but it did shed light on the Mediator. When we do study any offering, we need to be aware of Christ, for He is the Lamb of God who will rid the world of sin – for once and for all.

THE VARIOUS OFFERINGS

In the Book Leviticus there are 5 offerings:

The **guilt offering** portraying our Lord Jesus’ **suffering** on the Cross

The **sin offering** portraying His **death** on the cross

The **peace offering** portraying His **resurrection** The **grain offering** portraying His **resurrected life** The **burnt offering** portraying His **ascension**

In the Bible, the tabernacle is projected from God’s perspective, from the deeper spiritual things to the outer superficial; it commences with the objects inside the inner Sanctuary as the ark, and it ended with the burnt offering at the entrance to the tabernacle. The Israelites who entered the tabernacle viewed the tabernacle from a different angle - commencing with the burnt offering. They noticed the objects beginning with the altar, to end with the inner Sanctuary.

We also find a similar arrangement with the offerings. It commenced in Leviticus 1 with the prime offering (burnt offering) and it ended in Leviticus 6 with the smallest offering. (Guilt offering) For us, it will be the easiest to commence with the guilt offering and end with the burnt

offering; it forms a climbing chain. Some of the offerings were obligatory, yet others were voluntary.

Offering	**Voluntary**	**Obligatory**
Burnt offering	•	
Grain offering	•	
Peace offering	•	
Sin offering		•
Guilt offering		•

The first three offerings, namely the burnt, grain and peace offerings, is sweet smelling, and they are voluntary. If they ought to be offered to God with a true heart, and need to be genuine. The savour or smell pleases the Lord, for it concerns spiritual matters. We respond to them with our senses, and the Lord also accepts them as such.

‘Be ye, therefore, followers of God, as dear children; And walk in love, as Christ also hath loved us,

…. an offering and a sacrifice to God for a sweet-smelling savour.’ *Eph.5:1,2*

The Lord Jesus clothed Himself with a body of flesh like ours, and after His resurrection He became the Spirit. That is the reason why He was able to walk through walls and disappear in thin air; the visible became the invisible.

Similarly, we are called to surrender our earthly rights by ‘putting on’ the spiritual and to overlook the old man, so that we may be a sweet smelling savour to God. The first three offerings emit a lovely fragrance because it concerns spiritual matters.

The last two offerings are the guilt offering and the sin offering, and they are a sweet savour, and they concern material things. To the Israelites they were compulsory with the intention to enable us to approach God. It concerns the things we see as the people who made the offering, were

incapable to live a life without sinning. The people were inept to comply with the laws and therefore the guilt. The punishment for breaking the law caused great anguish. The judgement did not result in death, but Christ did die to free our minds of every possible guilt.

The sin offering commune the daily sins we inadvertently commit. It says clearly that we cannot avoid sinning accidentally and deliberately. Rom.7 It reflects our sinful nature and it needs to be dealt with. To summarize: the sin offering concerns the daily sins we commit, whereas the guilt offering alarms us of our sinful nature, the nature we inherited from Adam, that is stained since we were born.

The peace offering relates to the peace we have since our sin are dealt with. Eph. 2:14 We value this owing to Christ's work for us. At present Christ offers the prospects of peace between the Jews and Gentiles, by judging the old man as dead. At present, there is no separation between the Jews and the Gentiles, as the new life we share in Christ, has no disparity.

The grain offering is all about the preparation of a meal. It speaks of our walk here on earth, and it will decide our future in heaven. During our life on earth, we prepare our eternal position in heaven. The new person is equipped on earth, similarly to the preparing of a meal.

The burnt offering deals with man's final transition from earth to the new heaven. That is the highest offering and it suggests the ultimate outcome of God's plan of salvation, when the material will be transformed into the spiritual.

The offerings **embrace** each other, and when we study them many misconceptions will be cleared.

For example, the burnt offering is the chief offering, and it embraces all the other offerings.

To follow is the grain offering embracing all the offerings except the burnt offering. The peace offering embraces the grain and the sin offering. Finally, the sin offering only embraces the guilt offering.

The guilt offering stands all alone.

We will commence with the guilt offering and finally end with the burnt offering

THE GUILT OFFERING (LEVITICUS 5)

The reason for this sacrifice is to rid any person from all the sins that stains us so easily. They are the unsolicited things that happen by chance. We are inarguably guilty and tainted by sin, and in no way can we avoid this. If any person do become aware of their sins, they need to prepare a guilt offering for their cleansing. v5

What is required for the offering?

One had to bring the female of some small stock, for example the eve of a goat or sheep, as a guilt offering. v.6 If any cannot afford this, one had to bring two turtle doves, the one as a sin offering and the other as a burnt offering. v 7 If the latter was still not affordable one had to bring 1/10 of an ephod of flour as a sin offering. v 11-13 With this same offering, a sin and a burnt offerings are prepared with this guilt offering.

How does this sin come about?

By sinning through ignorance against the holy things of Jehovah. The holy things concern the laws. v

15 If any person sins by doing something forbidden against the law, even unintentionally, then they will be held responsible v 17 Wandering away from the Lord’s commandments can also be done by

deceiving one’s neighbour. Lev.6:2

Christ’s suffering on the cross was as punishment for the sins. This offering addresses our guilt. The sinful deeds and works of men are punished through suffering, as foretold in Isaiah 53. This chapter details Christ’s suffering for us and here we notice a direct relation between the suffering of our Lord, and the guilt offering,

‘Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.’ NIV Isa.53:10

The Lord indeed suffered for our sins. All the sins mentioned in Isaiah 53 are in the plural form, for example our weaknesses and sorrows. Firstly,

the Lord gave His soul (body) as a guilt offering, and shortly afterwards He died on the cross

….Surely he hath borne our griefs and carried our sorrows ….and the LORD hath laid on him the

iniquities of us all. Isa.53:4 -6

The Lord Jesus suffered for our daily sins, but in the end He paid the price of sin (singular form) with His death on the cross. The sin offering required Him to die. The guilt offering concerns the sins we do daily. Those lepers who had to be cleansed had to bring a guilt offering to the Lord [Lev.14] as well as the Nazarene when he was defiled. [Num. 6]

The Lord is also referred to as a Sheep, as dumb before His shearers. The hairs on our head suggest the works of men. The Lord took the place of the sinner and was shaven. Indirectly the hair refers to the works of the old man. From Isaiah 53:8, 9 the crucifixion is mentioned and we again encounter the singular tone:

'…..for the transgression of my people was he stricken.' [Isa.53:8] He suffered for the people's sins.

This guilt is the sinful nature we inherited from Adam, and the price had to be paid by the suffering our Lord Jesus,' and He endured this suffering.

The Guilt offering in the New Testament.

Luke 24:45-47. The Lord revealed the Scriptures to the two men on-route to Emmaus, as they did not understand his sufferings. They left Jerusalem on the day Christ was resurrected from the dead. Unknown to them it was Christ who met them on-route to Emmaus. They were blinded, but their eyes were opened. He mentioned to them the suffering He had to endure:

'Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,' Luke 24:46

This passage mentions the suffering, the forgiveness of sins and the resurrection, but not His death. If Christ did not rise from the dead, we would still be living in our sins, and the cross would be meaningless to us. [1Cor. 15:17] Christ completed His work of reconciliation by His resurrection and not His death. The suffering of the Messiah procured the forgiveness of sins. We will frequently notice that Christ's suffering and His resurrection, are mentioned together.

Romans 4:25. …Who was delivered for our offences, and was raised again for our justification.' He was delivered to redeem us, to pay the price of sins. There is no reference to the Lord Jesus' death here; however, it is mentioned in Romans 5 and 6. Once again His suffering is followed by His resurrection.

Galatians 1:4 …Who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father.

Here it advocates the suffering on behalf of our sins. It does not say that the Lord Jesus died for our sins. He delivered us from this evil world through His resurrection from the dead! His death is sandwiched between Christ's suffering and His resurrection, but it is not mentioned here.

Hebrews 9:*28* 'So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.'

His suffering took away many sins, though not all: the sin of disbelief (in the risen Christ) will surely be punished.

1 Peter 2:24 'Who his own self bare our sins in his own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.'

Our sins have been wiped out through the Lord Jesus' suffering on the cross. Now we are competent to live to His glory, as He suffered to be followed by His resurrection.

1 Peter 3:18 'For Christ also hath once suffered for sins…. that he might bring us to God.' He carried our guilt through His suffering. Our sins are atoned for, and now we can commune with God.

Leviticus 5

The first 5 verses deal with the different forms of guilt, namely the wrong any person has seen or heard. It is impossible to always speak the truth and to remain blameless. If a person is aware of any sin, reconciliation needs to be done. It does not matter what sin it is; however, it is important to know how to be freed of the guilt. He did sin whether it was deliberate or unintentionally. God's Word alerted him, and he needs to offer a guilt offering. Any psychologists or a psychiatrist seems to agree that a guilty conscience can wear us down; they understand that it's essential to address this problem of guilt. It is difficult to live with any guilt, and we cannot discount it. Guilt remains guilt, and its our a

wrongdoing against God. He expects a guilt offering from men, even if they are not committed deliberately. We cannot prevent those sins from happening again.

The first obligation is to **confess** the sins before reconciliation is agreed upon. We, being part of Christ's body are immune to those sins as we are already pardoned. We are reconciled by our Lord's work, and therefore there is no need for us to confess them. It belongs to the past. If they do plaque our minds, we can cleanse them with the Word of God. [1Jn.1:9]

Sheep and goats

The people had to sacrifice a female sheep or a goat. [v6] It had to be an ewe, for this suggests the Lord Jesus as the mediator. The Lord Jesus solicited our sins and He intervened for them. He is part of the offering! He is the Shepherd, who identifies Himself with the sheep. The small stock (e.g. the sheep's or goats) is a picture of the sinner, or man in general. The sheep following the Sheppard compares to Israel following God into the desert. If a Gentile accepts Christ, he is part of Israel, and he will be accepted into the fold. The small stock could either be a goat or a sheep, so there is a difference. Israel planned to follow the Lord, but they were incapable: it was physically impossible due to their sinful nature. In the Bible, a sheep is supposedly to be obedient. The larger stock (e.g. cattle) conveys the Gentiles, for they need to be chased from the rear, since it is not in their nature to follow the shepherd. Later in the succeeding dispensation, this stock will be part of God's household. The sheep follows the shepherd, and similarly Israel follows Christ in faith. A Sheep is submissive in contrast to the goats. In the Hebrew language, the word goat literally means 'power', or 'strength.' A goat is strong, resembling the powerful hairy goat in Daniel's vision. [Dan 8] The small stock or sheep do match Israel, and as a herd, they belong to the Kingdom. Any believer in Christ, whether he is a Jew or a Gentile, belongs to the household of Israel, and they are seamlessly part of His herd. [Rom. 9:6] At a later stage the Lord will distinguish between small stock and small stock, or the sheep and the goats. The goats on the left do not belong to the Kingdom of Christ; however, the sheep on the right do. [Mat.25:3234] At the end of the sixth dispensation, or before the Millennium, each person has to be part of the small stock, following the Shepherd. Those who submit themselves willingly to the Lord are part of His Kingdom: they belong with the sheep. The goats (unbelievers) who depend on their own power will fail, and for this reason they will be taken away to die. We need to trust solely in the Lord's power. Paul reminds us:

'…..For they are not all Israel, which are of Israel.' Rom.9:6

Both the sheep and goats belong to Israel, but at the end of the sixth dispensation, it will be better to be an obedient sheep. The ewe of the goat or sheep reflects a feminine Israel: she is a woman, and they obey the Lord Jesus. The word 'atonement' in verse 6 is difficult to understand. In the Old Testament, it is translated as 'kaphar', St.no3722 meaning 'to cover'. In the Old Testament days, the sins remained but they were covered. Since Christ death, the question of sin is dealt with, and we can now experience a new relationship with God. The Psalms says*:*

'As far as the east is from the west, So far has He removed our transgressions from us.' Ps. 103:12

In the New Testament the words; propitiation, to cover or the mercy seat, stems from the one Greek

word '**hilasterion'** St.no.2435(Greek)

'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' Rom.3:25 The word 'propitiation' appears twice in the New Testament. The other tme it is translated as the 'mercy seat'. Heb. 9:5 The mercy seat used to be the 'covering' of the ark. Christ now atones for us at the mercy seat, and there He deals with our sins.

Verse 7-10. If any person cannot afford a sheep or a goat, he is allowed to offer two young turtledoves.

The first alternative

The first alternative is two turtle-doves. – The one is a sin offering, and the other is a burnt offering. The first was a sin offering, which is superior to the guilt offering: it addresses the sin that had to be removed. The dove as a sin offering suggests a definite end to the old man. The burnt offering, which is the greatest sacrifice, suggests the completion and the fulfilment of the new man: it conveys our perfect reconciliation to God.

A dove has a sacred connotation. It reflects God as the Spirit who lives in heaven. For this reason, the dove is a reflection of the Holy Spirit. The two young doves suggest a young generation, which in turn suggests Christ as the risen Son of God.

In Hebrew the word dove denote a word of endearment (kind word) for a beloved female. Ps.74:19 'Jonah' has a similar root word. The feminine

concerns the material things of our visible world. The dove advocates God's Son, the Mediator between us and God. Similar truths are conveyed with the female red heifer. Num. 19

The people had to take the doves to the priest. v8 This act implies the sinner's acceptance of the priest as well as the Lord Jesus, who represents them. The first sacrifice is a sin offering, and the second, a burnt offering. The priest slaughtered the sacrifice, which is quiet unusual. This epitomises that God (the priest) did slaughter the Lord Jesus (the dove) at Golgotha. The bird's neck was wringed, yet it had to remain attached to the body: the Son of God is one and cannot be broken apart. Ps. 34:20; Jn. 19:36

The blood of the sin offering had to be sprinkled on the sides of the altar, and the remainder is poured on the bases of the altar. v.9 When the dove is offered, its life is poured out against one of the four sides of the altar. The altar of the burnt offering is square, and the number four suggests the material and earthly things. We are familiar with the four Gospels that differentiate the Lord here on earth.

In Matthew, He is hailed as the King,

in Mark as a Servant,

in Luke as a Man,

and in John as the Son of God.

The blood of the animal is smeared onto one of the surfaces of the altar, suggesting one of the four aspects. The altar had no base as it was enclosed by the brass grate. The latter was a brass network, and the inside was filled with sand and stone. The remaining blood had to be poured out on the ground next to the altar. Every act of reconciliation is based on blood. In the Hebrew language, there is a correlation between the words earth (adam), man (adam) and blood (dam). The shedding of the blood on the ground suggests the Lord Jesus coming to earth as a Man.

Later the priest had to eat the dove. Lev.6: 25,26 Now, we may wonder what actually happened to the dove. Via the death the dove ended his earthly existence. Later the priests had to eat them, giving them life: by killing and eating the dove, the priest becomes one with the dove. This pictures the resurrection. Each time a person eats of the sacrifice that person identifies himself with the offering, and indirectly that offering reflects Christ. The offering imparts life. The Lord died and became the High Priest to allow us to become priests. We have 'eaten' Christ, and now we are

‘one’ with Him. He ascended from the dead to become our High Priest, while we remain priests.

The offerings mostly remind one of death as the doves did die, but via their death, its life continues in the priests. So, even though we can argue that the blood was shed, resembling its life, one can easily sense that the dove continued to live through the priest. The Lord said:

‘… Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood; ye have no life in you.’ Jh.6:53

The dove, as the sin offering, is eaten by the priests giving them life. Whatever we eat becomes part of us. We are what we eat. This is also the original idea in the Hebrew language. So, the dove in effect becomes the priest! Christ is within us, and we are perfectly part of Him.

In the Bible the word ‘dove’ only appears in the feminine form. This suggests the visible things, while the shedding of blood suggests the life of the dove.

The other dove became a burnt offering. Lev.1:14-17

Leviticus 1:16 expresses the differences between the sin and the burnt offerings. The abdomen or the stomach denotes the ‘old man,’ or our old nature. That needs to be removed before the offering was put on the altar as a burnt offering. The burnt offering is the climax of our reconciliation with God, and here the blood is poured on the sides of the altar, or the ground. The feathers, like the wool on the sheep, reflect the external things, or the works of the old man. For that reason both the feathers and the abdomen that convey the material things are removed, since they do not convey the new. The ‘**ashes**’ of the dove is thrown towards the **east** of the altar, which is also the side where man enters, and where all refuses goes. The east is either the entrance or the exit, and in the original Hebrew the word is related to ‘the beginning’. In the ‘east’ we are born, and naturally we move away from God. We need to retrace our steps and return to God; to the east, to be reconciled with Him: we must offer our bodies to God, and head towards the east (origin) to meet Him. Rom. 12:2

We did die, but we were resurrected with Christ, so the old man is the life we willingly return to God until we die. The ‘ashes’ implies the end of our earthly development: we are dust and as such we will return to earth. Ps. 104:29 Whatever remains of the old man, is burnt, and the ‘ashes’ did return to their source. The wings of the dove had to be cleaved, yet it remained attached to the body: Lev.1:17 The intact body reflects God, who remains one.

The entire burnt offering ascended to God, and it is a sweet-smelling savour to Him. The fire burned it, transforming the carnal into the spiritual. On the Last day nothing from the previous world, or the old creation, will continue. The Son of God procured a means to rally us from the old to the new. (spiritual) That is a pleasant fragrance to the Lord.

The second alternative.

Verse 11: This offering is more elementary than the two turtle-doves. If both the doves and the small stock were unaffordable, the person had to take flour to the priest. This flour, consisting of one tenth of an ephod, and it looked like a grain offering, but it was not. This is very elementary: it concerns the grain that will be powdered or 'broken down' at the grinding mill. The grain reflects the sinner as an individual person. The equation 'a 10^{th}' and it is possibly related to one of the Ten

Commandments that were broken. It concerns the guilt due to sinning against the commandments. So it becomes a sin offering. As previously mentioned, the guilt offering is contained in the sin offering. Since it is only a simple sin offering, it did not comprise of any oil or frankincense. There are two types of fat: vegetable and animal oil. The animal fat suggests our earthly blessings such as the fatty parts of the sacrificial animal, or the blessings we are endowed with. The vegetable oil is procured via crushing and pressing the seeds. This crushing portrays death to give us life. An example is the sunflower that needs to be 'crushed as this is heated' at the mill. To be anointed with oil or the Spirit implies to be anointed by Christ as both king and priests. That is the reason why they anointed the people in Scripture, as that epitomizes the anointing by the Holy Spirit. Both King David and Solomon were anointed [1] Sam. 16:13; 1Kin.1:39 which suggest the eternal throne of David, and our Lord Jesus rightfully claimed its title. The sin offering did convey the death of the old man; therefore, no oil was allowed. The frankincense that is used as a fragrance signifies spiritual matters and the resurrection; therefore, it is refused in this offering. Both the frankincense and the oil articulate the resurrected life. The priest had to take a handful of the flour and burn it on the altar. The handful suggests the things that are fated for the priest. As the priest had to consume the dove, he also had to consume a portion of the flour for himself.

Leviticus 7

In this chapter, great emphasis is made on how the fat was used. It was intended for the Lord, and it was burnt on the altar. The fatty portions of

the sacrificial animal suggest the blessings of the old man. Usually the tail, kidneys and all the fat has a positive connotation. They were burned on the altar. The fat symbolizes the blessings of the old man.

The Hebrew word for '**tail**' v3, which is in reality an extension of the spine, appears 5 times in the Old Testament, and it suggests Israel's physical power. Isa. 9:13; Rev.9:10 Many insects or animals, like the scorpion and the kangaroo, use their tails as weapons to kill their prey. The external power (tail) is also intended for God. Some people believe that it was a delicacy, but I believe it has a greater spiritual meaning. It was placed on the altar and hence it is offered to God. It suggests the external power of both the Lord Jesus and man, and it is dedicated to God.

The **fat surrounding the entrails** v3 is the inner power of man. Figuratively speaking the inner power (entrails) conquers the internal enemy and drives them out.

In this chapter both the **kidneys** are included with the fat, and it advocates fulfilment and cleansing. The kidneys cleanse the blood. The word 'kidney' originates from the Hebrew word 'kalah', St.no.3615 meaning 'to complete something.' The word 'kidney' implies fulfilment. The word is also linked with the word 'marriage'. Of course, the concept of Israel being the bride of Christ will happen one day. With their repentance, they will become the bride and then God will cleanse Israel.

God test the hearts and reins, Ps.7:9 and in Hebrew it literally says 'God test the heart and kidneys.' Fulfilment and completion is only found in God. On a spiritual note, the kidneys belong with the fat. Applied to the Lord Jesus, the kidneys convey the fulfilment of His mission here on earth. Presently He is now completing His work in heaven for us. The kidneys are intended for God.

The **loins** or flank v.4 appear 13 times in the Old Testament and is also translated as 'hope' and 'foolishness'. It is used five times in the Book Leviticus and also in the Books Psalms and Job, where it is translated as either 'hope' or 'foolishness'. The one has a negative connotation, and the other a positive. Hope is really our future prospects, and the world senses that as foolishness. The reason is that natural man has no hope, and our hope seems to be stupid to them. 1Cor. 2:14 True hope is only found in God, and therefore the sides of the loins also belong to Him. Both our hope and our future expectation are concepts amalgamated in God, for there is no hope besides Him. Our final expectation is fixed on God, and it can be regarded as a blessing. He holds them in His hands (loins), and it is endowed to Him.

The **appendage of the liver** v4 stems from the original Hebrew word that implies ‘the best’. The liver is the heaviest organ in the body. The word ‘appendage’ only appears 11 times in the Old Testament, meaning the remainder, or the excess to be left. It is the ‘remnant’ that will endure to the end. Many a times we read in the Bible of the remnant, the small body of believers who persistently trusted in God. The word ‘liver’ stems from the Hebrew word ‘kabed,’ meaning ‘abundant’ or ‘to be honoured’. The appendage over the liver is the best part, thereby reflecting the glory. By nature, the Lord Jesus had glory, but He laid it down until the time when He reclaimed it with His resurrection. Phil. 2:7-9

Especially in the guilt offering we can relate to the suffering of the Lord Jesus on the cross. With His suffering, He laid aside much, but what remained, is hope and glory. The Lord Jesus laid aside His glory, and the supreme glory (of the risen Christ) is now to be found at the right hand of God. Everything is now in the Lord’s hands, whether it is the fat of the tail, the kidneys, the loins or the liver. They all testify of our inner power, hope and glory. The best things remain in the Lord’s hands.

It is a guilt offering, and it is burnt on the altar. The offering must be eaten by the priest v6, but the best parts or the remaining fat, had to be burned for God, on the altar of the burnt offering.

The offerings has no practical use today, as it is apparent from the Scriptures. Heb. 10:1-9 The sacrifice foreshadows the final sacrifice of the Lord Jesus’ work of reconciliation. Throughout the Old Testament times, the people used to sacrifice to God, but it had no permanent cleansing power from sins. If that were true, they would have been ignorant of their sin. Instead, the offerings of the old covenant had to be made repeatedly, as they remained powerless.

What pleases God is the power of the resurrected Christ. Each page of the Bible from the Book

Genesis to Revelation, concern Him. We can never speak enough of Him. The offerings relate to the

‘One’ who was to come, for His sacrifice was perfect, and it cleanses any person. We can look at Christ’s glory from many angles, as the variety of offerings suggests. Each offering conveys more about Him and the longer we study them, the more of His glory is revealed.

The Old Testament offerings was no abattoir! The old covenant directs us to the events that unfolded in the future. God got rid of the first to make way for the second. Heb. 10:9 The first offerings were discarded in preference

for the second, the perfect sacrifice. The first had to be replaced by the second. The heroes of faith as mentioned in Hebrews 11, do await the fulfilment of the Lord's promises. Their expectations were to be part of Christ resurrection and His re-birth. On the last day, they will resurrect and then they will be part of the new creation. Currently our world is suffering with birth pains, waiting for the revelation of the new creation. Rom. 8:22 According to Galatians, 4:22 Abraham also had a son Ishmael, and he is a type of God's first nation, or natural Israel living today. Isaac is the second, or the reborn Israel, and he reflects the promises that are now fulfilled in the new covenant. The first (Ishmael) directs us to the second (Isaac). John the Baptist, who was the Lord Jesus' cousin, also preceded Him. The first had to disappear to allow the second. The second is always the definite. Before the Lord Jesus' crucifixion His earthly father, Joseph, as well as John the Baptist had to die: that was to allow the second to procure the final sacrifice. Joseph the son of Joseph also had his hopes firmly placed on the 'second' life, and he made arrangements for his bones to be buried in the land of Canaan. Joshua 24:32

Moses, who was considered as belonging to the old covenant, was forbidden to go into the land of Canaan, for the land Canaan epitomized the new covenant. Yet Moses saw the land from Mount Nebo. His eyesight remained good despite his age. He glimpsed the entire land of Canaan from the north to the south. Deut.34:1-4 Sadly Moses never entered the promises coupled with Canaan; yet under the umbrella of the new covenant, he will participate in them. I believe he may be one of the two witnesses in Revelations 11.

In the Book of Leviticus, there are 5 different offerings – ranging from the highest to the lowest. The guilt offering we already discussed and this offering is the lowest in the range. The guilt offering reflects the sufferings Christ endured for us.

Now we will study the sin offering, (the crucifixion) and then the peace offering. (The resurrection) With the guilt offering, we noticed that a sin is liable to be punished by suffering, and not death. Sin is woven into our old nature, and one has to die to enable us to get rid of sin. In a similar way, we can only abolish cancer or Ebola with death. The first two offerings had no pleasant fragrance. However, the peace offering is a pleasant savour, and that suggests the resurrection. The first two offerings (guilt & sin) exclusively concern the old creation and the last 3 offerings suggest the new creation; therefore, the latter was a sweet fragrance and was voluntary. The first two offerings were compulsory, for they are absorbed with our sin. Yet it did not give a fragrant savour. This suggests that if we only aim to get rid of the old man, we gain nothing: without a resurrection

there is no rationale to die. If Christ were not resurrected, our faith would have been in vain. [1Cor. 15:14]

THE SIN OFFERING

Hebrews 10:1-10

With the guilt offering, we noticed that, in the Old Testament days, the offering was ineffective. This is similar today. In Hebrews 10:4, it says that it is impossible for the blood of bulls and goats to take away sins: those offerings are a mere shadow or a glimpse of the One, the perfect sacrifices 2000 years ago. The purpose of the Book of Hebrews is to describe how the promises of the Old Testament are fulfilled by the duties Christ is doing for us right now.

Verse 1 says that the Old Testament offerings were repeated year after year, proving they were powerless to rid us of sin. If the offerings did rid them of sin, successive offerings were not compulsory. [Heb.10:2] If our conscience were cleansed by the offerings, then the offerings would have ceased. Instead, by repeating them they proved that they were futile. Paul quotes an Old Testament verse to explain this: [Ps. 40:6-8]

The only One to procure the definite payment or offering for sin, and who do God's will, is mentioned in Genesis 3:15. That verse mentions the 'promised seed.' The 'Promised Seed' is not one of Adam's descendants, but it is God Himself. God did concern Himself with our fallen world. The resurrected Christ ascended to heaven as God and presently He is clothed with more glory; more than He had when He was known as Jehovah. His sacrifice is faultless and never, ever needs repeating. All the offerings in the Old Testament relate to Christ, and therefore these offerings should be studied with that knowledge in mind. Everything about the old covenant pointed to the 'One' who is to come. It says in Hebrews 10:*9:*

'Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second.'

The blood of bulls and goats cannot take away sins, but the Lord Jesus had the authority to procure God's wishes. The bulls and the goats are burdened by the world of sin.

God removed the first, which is the old covenant, obliterating all its laws and offerings. The second or the new creation is Christ Himself, and He will sweep the old aside, to establish the new covenant. According to the Bible the second is the eternal and the last. [1Cor. 15:45,47] The Lord Jesus told

Nicodemus this by saying that he had to be born again. Jn. 3:3 He told Nicodemus that everything that has to do with the old needs to be replaced by the new. Our first birth is lacking, and it will never procure an eternal inheritance. The second is eternal and totally new, and in no way is it burdened by the first! The believers of Hebrews 11 had a valid hope for the future that circumvented all their failures. They realized that their hopes would never be accomplished in their own lifetime. Heb. 11:21,22

The emphasis is not on the old creation, but rather on the new heaven and earth.

'For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.' Isa.65:17

The basis of the new creation is rooted in the old: the first or the old is like a mother who secures procreation. At present, our world is suffering with birth pangs, awaiting the new creation. It can be compared with a pregnancy. Rom. 8:22

It is vital to understand that the first is a mere shadow of the real. Everything that is tied to the old creation will vanish; yet, it foreshadows the eternal things. Our present world will not endure, yet there are many things in nature, that do cast light on the new creation. Every day life has many examples and the transformation from a worm to a butterfly is one of them.

The building blocks of our sinful world is both law and sin. The law (covenant) which was placed on man is part of the first principles, but only momentary. For us, it vanished.

The first covenant was barely known before clues of the new covenant were given; nevertheless, the old covenant did foreshadow the new that was pending. Jer. 31:31-33 Jeremiah acquainted the people with the new covenant. The first covenant was shaky but it pointed ahead to the second that is sure and definite. An example is John the Baptist and the Lord Jesus Himself. The first (John the Baptist) disappeared to make place for the definite (Christ) This is the reason for his words:

'Truly, I say to you, among those born of women there has arisen no one greater than John the

Baptist. Yet the one who is least in the kingdom of heaven is greater than he.' Mat.11:11

We find a similar example in the story of Ishmael and Isaac. Gal 4 Ishmael is the first and a picture of natural Israel, God's first and chosen nation on earth. In contrast, Isaac portrays the Church, The complete Book to the Galatians had one message: Paul encouraged the people to free

themselves from the first principles of the law, in exchange for the second or grace, exceeding everything.

‘For the law having a shadow of good things to come.’ Heb.10:1

The law directs us to the ‘One’ who will come, and we need to approach the offerings with that in mind. The guilt and the sin offerings concern the Lord Jesus’ suffering and His death, and the consequences it had for us. The reason for the Lord Jesus’ death – is to bring an end to our sins. Rom.

6:23

Leviticus 4 concerns the sin offering as related to different people:

Sin of the high priest v.1-12

Sin of the congregation v.13-21

Sin of the ruler v.22-26

Sin of the common man v.27-35

The Hebrew word for both ‘sin’ and ‘sin offering’ in the Old Testament is ‘chattaah’, St.no.2403 and therefore the above two words have a similar meaning. We inherited our sinful nature from Adam. If any soul (person) did sin in his weakness because he did stray from God’s commands, it was mandatory for him to bring a sin offering. Lev.4:2 The word ‘ignorance’ in the Hebrew language indicates that the person sinned and he was oblivious of it. It was unintentional. We are born sinners and it rules our lives. We desire to obey the commandments, but we are powerless. It is obvious the law merely identifies our shortcomings, and proves that we are sinners. Rom. 7:7 We are doomed and via the law we obtain the knowledge of our weaknesses. It is like a dog killing a sheep. By nature, this awful habit is pinned into him. The dog’s temperament can be controlled, but sometime the ‘instinct’ will surface. A dog can be well bred, but we need to be aware of their shortcomings. The sin offering engross especially the old, sinful nature. It will be easier to explain this by means of the New Testament.

‘Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.’ Romans 5:12

All of us did sin due to Adam’s sin. I am sure nobody chose to be born a sinner, and intrinsically to be condemned to die. This is an incurable

disease, and that power drags us down. It is incurable, like cancer, and only death will end the question of sin. It belongs to our old life, and it is plaited with our way of thinking. The sting of sin is death, and the only way out of it, is to die. The law is transient, and its rule will end in death. The law terminated itself! Death is both a curse and a blessing. After death, we obtain a new life and we will triumph over death. The old life (first) disappeared, and the second (new) remains. Death can be considered a curse, for that is the last enemy to be destroyed. 1Cor.15:26 New life emanated with Christ resurrection from the dead. The first is temporary, and the second is eternal. Sin will reign until death, but grace will reign continually. Rom. 5:21 It has both a positive and a negative connotation that sin will reign until death.

'Knowing this that our old man was crucified with Him, that the body of sin might be done away with that we should no longer be slaves of sin. For he who has died has been freed from sin.' Those who have died are justified from sin.' Romans 6:6, 7

Death and sin go hand in hand. We did die with Christ and the penalty of sin is settled. Yet we are trapped within our old body, despite having a new life inside of us. From God's perspective, we are seen as having no sin. We are justified even though we live in our old body. Now we need to ask ourselves why the wait? The reason is to be released from our old bodies. Rom. 8:23 We are pregnant and wait to be appointed as the sons of God. Rom. 8:19-22 God does not reckon us as sinners, as the penalty of our sins is settled in Christ. We need to choose for either Christ, or the old nature that can only end in death. The choice remains ours; obedience to either the new, or the old man. Proviso we choose to serve sin we will bear no fruit for all eternity. We cannot serve the Lord and obey the laws of the old creation. It's either the old or the new. We need to seek the things that are from above, for the things below or the earth can only result in death. For this reason, we need to adhere to God's Word, as that is our only lasting hope. Everything on earth, except the Word of God will perish. We either serve sin, but need to realize that all its futile works will end in death. 2Cor. 2:16 Satan should not have any 'hold' on our lives, as he will steer us of course.

'When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death!' Rom. 6:20, 21 When we obeyed sin, we were doomed. Obeying the old man resulted in nothing

good but death. Sanctification implies to serve the Lord as part of the new creation.

1 Corinthians 15:47-50: The first Adam is mortal, while the last Adam is spiritual, and we are now placed in heaven. Adam is a mere shadow of Christ, but in no way is he the bearer of God's image. The resurrected Christ is the second Adam, and He is the complete replica of God's image! Gen. 1:27 The first man is tied to our world and he will return to the earth as dust: he can never be the bearer of God's image, or the heavenly things. Psalm 8 only concerns Christ, for He alone, is the image of God. Heb. 2:6-8 Today most Christians refuse to relate Psalm 8 to Christ. He is everything God desires. We do reflect God's image if we share Christ's body, as the Church, This is true if we see ourselves as seated with Christ in heaven. We can reflect Him as He reflected God. Flesh and blood will not inherit the Kingdom, 1Cor. 15:50 but the incorruptible, the imperishable (second) or the eternal, will inherit the Kingdom. The sting of sin is death, and the power of sin is the law. v.56 Sin can only lead us to death, but in exchange we can obtain eternal life. That is an easy choice, and it tests our faith. Sin destroyed the old man but in exchange we received new life.

'And he died for all, that those who live should no longer live for themselves but for Him who died for them and was raised again.' 2Cor.5:15

Paul said that he is a servant of righteousness, and not a slave to sin. Our motives will be judged by Christ. Paul tries to persuade us to exercise our faith in the risen Christ. It is the love of Christ that compels Paul to tirelessly obey Him. The One (Christ) did die for all, and He is the Lamb of God, who did get rid of the world's sin. It does not entail only the believer's sins, but the sins of the entire world. God declared all sinners dead, because Christ died for them, as well!

'We are convinced that one died for all. ' 2Cor.5:14

For this reason, the message involves all people. Now God's grace can reach them, and that is the good news.

'For the grace of God that brings salvation has appeared to all men.' Titus 2:11

The outcome is that God refuses to reckon with the old man, but He will only meet us in respect to the new life we received in Christ. God will not respond to any sinner, Jh.9:31 but He will answer their prayer:

'God be merciful to me a sinner.' Luke 18:13

If any person refuses Christ, God considers him as dead. God never reckons with the old man but only with the believers in Christ.

That will answer many questions as we are continually bothered by the world asking us: why the many earthquake and droughts, if we have a God of love? God reckons the world as dead, yet, He answered the prayer of the tax collector who begged for mercy. Luke 18:9-14

We will never initiate any response from God if we are centred on our own good works. That is the reason why Paul called the people to reconcile themselves with Christ. He (Christ) who knew no sin is made sin for us. God did everything possible to reconcile us to Him, and the only means to reach Him is via our rebirth. If any man is prepared to accept the risen Christ, he will share in Christ's resurrected life. If not, that man will be considered as dead, and all his works will be useless. We need to choose life.

'For when we were yet without strength, in due time Christ died for the ungodly.' Rom.5:6 When we had no strength, (as non believers) Christ (in His time) died for the ungodly. (world) He made this sacrifice to rid the world of sin. He is blameless, and no finger can be pointed at Him. He paid the price for all, but His resurrection is only meant to those who call on His Name.

'For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.' Rom.5:10

Death is for our justification, but now we are saved due to His life, (blood) v9 escaping the sure awaited wrath. We are spared as God's wrath is deflected away from us. God has a simple escape for the ungodly; they merely need to acknowledge His resurrected life. We have an unimaginable future as our lives are invested in Christ. The sin offering pictures our Lord Jesus, who died for the world. As a consequence, God sees the world differently. Yes the world is dead, counting each human being living today.

Leviticus 4

The sin offering can be viewed from 4 different angles, as each aspect reflects the death of the world in our Lord.

■ The sin of the **high priest** v.1-12

This is a direct reference to Christ. I do not believe it was the common priest, for, in the Bible, only the high priest or the king was anointed. The expression ‘the anointed priest’ appears 4 times in the Old Testament. Lev.4:3,5,16; 6:22 The correct expression would be the ‘Great Priest’ or the ‘High Priest’ for the high priest harbours the sins of the people; Heb. 2:17; 5:1; 7:27,28 and we are talking about the High Priest, who will mediate the sins of the world.

The Lord Jesus, who willingly carried our sins, had to die. The ‘One’ died for all, remedying the question of sin that plagued us. We are made from the dust of the earth, Gen 3:19 and we cannot redeem ourselves. The Creator took the blame of our sins upon Himself, and here He is portrayed as the ‘young bull.’ He had to redeem the previously fallen world. We are not familiar on how this got lost, but He does everything to necessitate a ransom for all.

‘For the Son of man is come to seek and to save that which was lost.’ Luke 19:10

He took the initiative to reconcile our lost world to God. We will never be able to discover the roots of our sins, but we ought to believe that God dealt with the question. The Priest (Christ) owes a debt to the creation and He paid the price. He took the penalty of our sins upon His shoulders. According to the Bible the larger stock reflects the world, while the small stock is a picture of Israel following the shepherd. The larger flock refuse to follow the shepherd, but they are, in fact, driven along from the rear. God is the Creator and is the male in relation to the creation, as that is feminine, and therefore we have the image of a bull. The priesthood of Aaron was limited to Israel, but the High Priesthood of Christ encompasses the entire world. As previously discussed in the tabernacle, the altar of the burnt offering was situated at the entrance to the tabernacle, for that is where they met the Lord. That is the place where any Israelite could be at home, and he was not allowed to go beyond that. Only the priest or the high priest was allowed to proceed past the altar. The tent where the people assembled reflects the world: the meeting place with God. The laying on of hands on the bull identifies the bull with the person making the sacrifice. The Lord Jesus claimed to be the good shepherd who laid down His life for the sheep. Jn. 10:11 He identified Himself with the bull by placing His hands on its head. Next the anointed priest had to take the blood past the laver of bronze, the menorah and the altar of frankincense, right to the veil at the inner Sanctuary, however, he did not enter the

inner Sanctuary. In contrast on the Great Day of Atonement, the high priest or Christ did enter into the Inner Sanctuary for us! Heb. 1:3 In the Old Testament times they had to wait for the return of the high priest, proving that reconciliation is accomplished. Presently we are still living in the Great Day of Atonement, for Christ is still in the inner Sanctuary. He will leave this Sanctuary with His Second coming to earth. The blood is a picture of life. Christ's life is taken into the sanctuary. The blood is sprinkled seven times, which reflects that our present world is reconciled by the life of Christ. The world that strayed from God is being brought back to Him. During the Lord Jesus' crucifixion, the heavens became dark as there was no communication. But now we have the confidence to enter into the inner Sanctuary, for He did tear the veil when He was crucified: now the way to heavens are open for us.

Verse 7 The blood is also sprinkled on the horns of the altar of incense. This altar epitomises everything dedicated to God, and it concerns spiritual things. The altar comes to life via the blood. The latter is not sprinkled on the altar, but on the four horns, which suggests Christ's Kingdom that will reach the entire world. The altar also suggests the prayers offered to the Lord. They emit a sweet smelling savour to the Lord. Eph. 5:2 The remaining blood of the bull had to be poured out at the base of the altar where it was evident to all. Anyone walking past would notice the blood, and they will be reminded of the 'One' who laid down His life for them. Besides the blood was also sprinkled in the sanctuary!

Verse 8 The fat was also laid on the altar of the burnt offering, similar to the guilt offering. In general, fat suggests the blessings we received in Christ. The fat from the entrails reflects the inner blessings of the old man, his hope and his aspirations. They epitomize the Lord's privileges here on earth, but He denied them. However, He received them yet again with His resurrection from the dead. He exchanged the throne of David for a cross. The kidneys speak of fulfilment, or perfection. They cleanse the body. It says He searches our 'kidneys'. That ought to be given to Him, and, in fact, the best the world can offer, needs to be returned to Him: we need to swap each blessing for a better hope. The Lord exchanged all His privileges here on earth and therefore God highly exalted Him. Phil. 2:9 The two kidneys suggest the duality of the world. The emphasis is on the two.

Verse 10 The mere suggestion of the peace offering reflects the resurrection of the Lord.

Verse 11 All the remains of the bull had to be taken outside to be burnt. The 'ashes' were taken outside the city gates. After Christ resurrection, his own people despised Him. As a result, He was outside the 'camp'. We are called to be with Christ outside the commune and to share in the shame

He experienced. Heb. 13:13 We ought to follow Him! Our shame is the shame of Christ; yet we can expect something ‘new’ from the old. By burning the remains on the altar, the visible was given back to God: a transition from the material or the earthly things to the spiritual. That will be rewarded handsomely. Our Lord disappeared from the earth, and He is now known as Christ, who resides in the inner Sanctuary. To the world the true high priest vanished, leaving no communiqué between Himself and the unbelievers.

■ The sin of the **congregation** v.13-21

God’s Word alerted the people of their sin. The entire nation had to bring a bull as a sin offering, and the eldest amongst them had to lay their hands on it. It was not the whole nation, but only the eldest, for example, the king or the leaders responsible for the people. The one taking the blame is relatively old, even though he would not necessarily be the oldest. The leaders used to be the firstborn, but later that privilege was handed to the Levites. The priestly duties of all the tribes of Israel were placed on their shoulders. The Levites took the place of the eldest. Often in the New Testament we read about the elders in the Churches, and even Paul’s letters would have suited them. They refer to the elders as we do know them today.

The Book Hebrews addresses a nation (a heavenly people) with one high priest, who solicits their affairs with God. We are privileged as we are arbitrated with this High Priest, and we can freely enter the heavens. Heb. 10:19

The high priest and the nation appose each other. The ‘elders’ reflect our earthly circumstances and the high priest, our position with Christ in heaven. The concepts ‘high priest’ and the ‘the people’ are commonly used in Hebrews and therefore they belong together. For example:

‘Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful high priest.’ Heb. 2:17 which he offered for himself and for the people's sins.’ Heb.9:7

With the former sacrifice, the anointed priest had to lay his hands on the bull, but now the eldest did this. The remainder of the offering is similar to the previous as it was also sprinkled on the veil and the horns of the altar of incense. The remainder had to be poured out as with the previous, at the base of the altar.

■ The sin of the **ruler** v.22

That is a sin offering to be made by the ruler, or crown prince. This sacrifice concerns earthly matters such as Christ's future Kingdom on earth. When our Lord walked on earth, He was the rightful ruler, or the crown prince. Mathew [ch.1] made Him the heir of the throne. The sin that is mentioned here refers to the sin that was placed on the Lord Jesus, when He was made sin for us.

2Cor. 5:21

The **male goat** epitomises the Messiah of Israel. [Ex.12:5] Goats are considered as part of the small stock, and they are stronger than sheep. Goats are powerful and always try to mount the highest hill. The horns suggest kingship, unlike the sheep having smaller horns and a weaker nature. If a sheep's wool is too long and by accident it rolls on its back it may die, unless they are helped. Therefore, they prefer sloping hills. Amongst God's people or His followers who will enter the Kingdom, we find both the strong (goats) and the weak. (sheep) The rulers are considered as powerful, belonging to the goats. The goat is a picture of the king (ruler) and his kingdom. The firstborn (ruler) had to die before any redemption is accomplished. It was similar with Israel when they lived in Egypt. The Passover lamb might also have been a goat. The true firstborn is Christ Himself for He is the first. The blood of the Passover lamb was smeared on the doorpost, changing it into a living door, since it received the life of the lamb. Typologically the living door is the Firstborn. He is the way! The goat reflects the king of Israel. The life of the Passover lamb (blood of the firstborn) on the door is a picture of the resurrection. Hence in a similar manner the slaughtered goat with his horns reflects the time of Israel's deliverance from Egypt. The priest had to take some of the blood, (from the sin offering) put it on his finger, and then he smeared it on the horns of the altar. That does not involve the heaven, but it concerns our earthly affairs. The altar of the burnt offering was in the court, and it reflects the world. The fat is also put on the altar, thereby offering the best to God. The ruler himself had to carry the goat and slaughter it. The priest who epitomized the high priest had to put the blood (life of Christ) on the horns of the altar. Thus reconciliation is made by the priests. The reference to the peace offering relates this sacrifice to our redemption in Christ. It directs us to Christ resurrection and the repentance of Israel on the day of the Lord.

■ The sin of the **common man** [v.27-35]

This sacrifice implies the ordinary man, or any member of the nation. The knowledge of sin comes through the law [Rom 3:20], and therefore this offering

is compulsory. The female goat portrays Israel as a nation. The female suggests a weaker, or a subservient generation. In every aspect, this offering was similar the previous one. The blood was only smeared on the horns of the altar, and the remainder was poured out at is base. All the fat was stripped and burnt on the altar, and this was a pleasant odour to the Lord. The people may also slaughter a female lamb, $^{v32-35}$, suggesting a weaker female sheep. The same measures were followed.

Finally, we notice that there are really two groups of sin offerings. The first is for the high priest and His congregation (people), which reflects our present dispensation.

The next grouping is for the Ruler and His subjects which direct us to a time beyond the rapture of the Church, to the time of the great tribulation and the Millennium when Satan is bound.

The offerings is summarized as follow: ■ The ‘anointed Priest’ is Christ

■ The ‘congregation is the Church that is currently being cleansed by Christ. They share the heavens with Christ.

■ The ‘Ruler’ is Christ, who will establish His Kingdom on earth once Israel repents as a nation. That will happen with His second coming to earth.

■ The sacrifice of the ‘common man’ concerns the subjects who will be obedient to Christ’s Kingdom during the Millennium.

There are similarities between the different sin offerings:

The offerings of the high priests and the congregation were burnt totally, and nothing remained. However, the blood entered the sanctuary and was sprinkled on the veil. That did not happen with the last two offerings.

All the offerings only had one animal to offer, and only the anointed priest (Christ) or the congregation, (Church) had their hands placed on the animal. With all the offerings, the blood of the animal was poured out at the base of the altar, and the fat was placed on top of it.

Leviticus 6:24-30

In this chapter, the sin offering is seen from a different angle.

The priests had to eat the offering, except for the fatty parts that were offered to God. However, the priests were not allowed to eat the meat of the first two sin offerings. (The anointed priest and the congregation) v30 Their blood went into the sanctuary and therefore the remaining meat had to be burnt outside the camp. The two offerings concern heaven and therefore it may not be eaten on earth.

Any person who did consume the meat was sanctified in doing that: v27 Once we share Christ, we are sanctified by Him. The blood of the sacrifice is the life of the risen Christ and the blood that stained the garments, had to be washed at the holy place.

The **earthenware pots** that held the meat had to be destroyed, because they replicate earthly matters. It is like glasses that are broken after a toast. Where did this habit originate? The glasses reflect the old man, and the wine epitomises the new covenant. Breaking the glasses or earthenware reflect our deliverance from the old man. The earthenware pots that 'holds' the new creation in Christ will be broken, yet the new life will be preserved. 2Cor. 4:7; 15:47 The clay pot will shatter with Christ's coming! Gideon also broke the pots and fire emanated from them, suggesting the Spirit. Judges 7:16-21 The broken pot imitates our deliverance from a body that decays.

The **brass pots** are not broken but scrubbed and rinsed with water. The scrubbing removes the outer layer, but the pot remains whole. The water is a picture of God's Word. Eph. 5:26 His Word cleanses us. Only the outer layers of the brass pot were removed, whereas the clay pots were totally destroyed. Brass reflects the old man that withstood the punishment by fire. The altar of the burnt offering was also made from brass. The brass has a similar colour to gold. Gold the imperishable is delved from our perishable world. The brass snake in the desert also pictures the Messiah. (Imperishable) When the people looked up trusting the serpent, they lived. The numerical value for brass is 300-8-50 or 358, and both the word Messiah and snake has the exact same numerical value of 358. The brass reflects the imaginary brass snake that withstood the judgement. We do recognize Christ as the

exalted snake. Jn. 3:14

There were no female priests. God (the Man) reflects the Spirit, therefore, the priests performed a manly task. v29 Eternal life is spirit, and it is a male concept. The soul, on the other hand, has a

feminine impression.

The priest was not allowed to consume the meat of the first two offerings, because they did not engross the earthly matters. The Church is called to a place without the camp, and therefore the offerings did not impact our world. We anticipate a new heaven and earth, but our citizenship is, and always will remain in heaven. With the rapture, we will be totally free.

Following the rapture of the Church the emphasis will be on the on the 'ruler', and the 'common man,' as they are the last two offerings. The latter offerings concern earthly matters, allowing them to consume its meat.

THE PEACE OFFERING

The conflict and anguish our Lord Jesus had to suffer with His crucifixion is gone, and now we can have peace with God. The original Hebrew word for the peace offering is 'shelem' and it appears 87 times in the Old Testament. The focus of this voluntary sacrifice is Christ's resurrection. Any voluntary sacrifice conveys the new life we have in Christ. The subsequent sacrifices to follow the peace offering are the grain offering, portraying our daily walk, and finally the burnt offering, suggesting our final glorification. The above offerings illustrate the peace we do experience. My peace I leave with you, my peace I give unto you. Jh.14:27 Peace is mentioned twice in this verse. The greatest possible peace we can experience is to have peace with God. I will mention a few:

Isaiah 53 I am convinced that, on the 'Day of the Lord,' when Israel repents, they will quote this well-known chapter. Peter encouraged them to repent 2000 years ago, but until now they refused. Looking to the distant past Israel will realize that the Lord did indeed hide His face from them, v3 when they despised Him. The following words are a reflection to the past, the very words they will quote when they do repent. It says, 'surely', v.4 and this word stems from the Hebrew word 'aken'. It can also be translated as truly or certainly. With Israel's repentance they will utter the words: 'Surely He has borne our griefs v4,..... but he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. 'v.5

Due to the Lord Jesus' sufferings, we are blessed with the peace within us! That is the peace as prophesied with His birth at Bethlehem. He is the author of peace, and since His resurrection, we can all share in it. The

peace is achieved in the Church, and we are reconciled with God since Christ's resurrected from the dead.

'And if Christ is not raised, your faith is vain; ye are yet in your sins. [1Cor.15:17]

For this reason, the sin and guilt offerings are meaningless if there is no peace (resurrection) offering to follow them. Our Lord Jesus' crucifixion is meaningless without His resurrection. That is the good news and the basis of our peace. Reflecting the past we see an empty cross, but peace will emanate once we look at the risen Christ. Peace is procured via His resurrection and not His death on the cross! On the 'Day of the Lord', when Israel realizes their folly, they will notice the resurrected Christ. Then true peace will ensue from the previous unbelieving people.

Romans 3:10-22 Paul alarms us that we are naturally born sinners. That is a sad situation as none of us seeks God, and our lives are meaningless without Him. Neither did we know the way of peace. We merely need to read the newspapers today to appreciate that the world has no peace. People are forever talking of a possible peace treaty on earth, yet there are persistent wars. People are familiar with possible ways to find real peace, but pride prevents them. The only peace is via the risen Christ. [Jn. 14:6] Peace is to know the resurrected Christ, and to merely acquaint ourselves with the footsteps of our Lord on earth, will not accomplish this peace. Our Lord Jesus was burdened by the law when He was on earth, but since His resurrection, it is history. Nobody can be justified through the knowledge of the law; however, the law directs us to the reconciling work of Christ. Reconciliation cannot be procured via the law, [v21] but an understanding of the law will make us aware of our sins, and to seek forgiveness in Him.

Romans 4:23-25 This chapter concerns Abraham and he did trust God. Simple faith justified him.

Even before the time when Moses ascended Mount Sinai, Abraham was declared righteous. [Gen. 15]

The Book Genesis was not written by Moses, but by Adam, Noah, Sam, and Esau to mention a few. Yet I believe that later the Books was meticulously compiled by Moses. It was written for the people in the Old Testament times (e.g. Noah) and for us. By believing God's Words, we can be declared righteous. For any person who believes, his faith will be accredited to make him as righteousness. Paul's simple message of reconciliation was to believe in the resurrected Christ. [v24] Christ was

destined to die for our misdeeds (sin and guilt offering), but He was resurrected (peace offering) for our righteousness. The same truths applied to Abraham, who couldn't have believed in the risen Christ, but he did yearn for a city with solid foundations on our earth, whose architect and builder is God. Heb. 11:10 Therefore since we have been justified through faith, we have peace with God through Christ. We have gained access by faith unto this grace. Rom. 5:1,2 Never again will there be any enmity between us and the Creator. If we try to sustain our earthly rights, we will be led away from the principle of grace.

Ephesians 2:1-22 Our trespasses and sins caused each of us to die. Since our Lord's crucifixion, each person is reckoned as dead. Even more today our world is deemed as dead. During the Old Testament times, God was, however, involved with our earth's affairs. After our Lord's crucifixion, He distanced Himself totally from our world. There used to be some contact between God and the old creation, but this ended with the crucifixion. Now God will only acquaint Himself with any person who is part of the new creation, and if we refuse, no fellowship is achievable. Separation implies death. The Lord Jesus died for the world, and He made a final end to the old creation: it died 2000 years ago in sin and felony. God distanced Himself from the 'old creation' as it is forgotten and crucified.

Now the Church is regarded as living in the desert, on route from Egypt to the land of Canaan. Heb. 2,3 Egypt reflects the old world before the crucifixion of the Lord Jesus, and the desert depicts the world after His crucifixion. The world is dead, with no trace of life. We may retreat to the old covenant or Moses, but there is no life, as nobody can survive in the desert. If we wish to retreat or enjoy sin, then we return to the norms of the old creation.

The manna in the desert portrayed God's Word. It was the only life giving food in the desert. Israel did survive due to the manna. When Israel did ask for the first time about the manna they said: 'What is this?' as the manna had a greater meaning. The manna will sustain our doomed world. We are dead in sin, and what we need is the resurrected life in Christ, or the new creation. We, who share this life, are not strangers to the citizenship of Israel. He is our peace as we are made one in Christ. The Jews and the Greeks belong to the old man, but we, belong to the new creation. Our citizenship is in heaven. There is no division in the Church, for He made us all as one by removing the middle wall (law) or the partition. The wall is the law, and it portrays the enmity that used to divide us. He levelled the wall, so we can pursue peace. Hostility is gone through His crucifixion, but peace resulted due to His resurrection from

the dead. [v15] He did bring this good news of peace to you. [v17] We, as the Church are all fellow citizens and fit flawlessly together, stone by stone, sized securely. Christ Himself, is the cornerstone.

Colossians 1:13-23 ‘And by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.’

Christ, the Son of God, is the true image of the invisible God, the Firstborn of a total new creation. He created the new but also the old. All things hold together in Him! Real peace can only develop once our roots are fixed on the resurrected Christ. Since He reconciled the world to Himself through His crucifixion, we can enjoy peace. [v20] Blood implies life, and that is the blood that flows from the Resurrected. Both the heavens and the earth will be reconciled to Him, yet not all people will be justified. Those beneath the earth will never be sanctified; on the contrary, they will die a second death.

2 Thessalonians 3:16 ‘Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you.’

The Lord will always give us His peace no matter what happens to us. Grace and peace go hand in hand [v.18] Peace emanates from Christ’s resurrection.’ [Luke 24:26] That peace differs from the worlds standards, as ours involve spiritual matters.

Leviticus 3

Verse 1 This offering is voluntary, and therefore the chapter begin with ‘if’. It needed to be done with a thankful heart. There are three ways to offer this sacrifice, but all the animals had to be unblemished, because they convey truths related to the new creation that was established in Christ. Indirectly they point towards His resurrection. If the animal were from a herd of cattle, it may be either male or a female. The large stock reflects Adam, or man in general. It denotes the second Adam. Usually the bull is a picture of fertility, for example, Pharaoh, who dreamt of the seven thin and fat cows. [Gen.41] The Hebrew word for Pharaoh is ‘paroh’ that stem from the word ‘par’, meaning ‘bull’. Naturally Pharaoh will dream of fertility. The bull symbolizes the first Adam, who is fertile. Humankind advances daily, but in accord to the Bible it is like leaven: The volume, or

fertility, increases, yet its weight remains the same. Our present world is choreographed by fertility and procreation. The feminine element of our world is symbolized by either the first or the second Adam. The Lord Jesus did become like one of us, and thus the feminine element. Usually the bulls are red in colour, and in Hebrew the words red, blood and Adam are all related. The cattle could also be a bull, reflecting the Godly features of the Lord Jesus. That pictures Him as the One who will rule our world. The Church being part of Christ body are also viewed as a male. So both the male and feminine aspects apply here. This sacrifice allowed any person to meet our Lord personally. There used to be a veil, or a separation, when Israel lived under the confines of the old covenant, but everything disappeared with the new covenant. The veil is a picture of the law separating us from God. Now we can see the Lord face to face, for, in Christ, there is no veil or division. 2Cor. 3:15-18

Verse 2 The person who brought the offering had to lay his hands on the animal, and he had to slaughter it himself. There was no mediator, as the person stood directly in front of the Lord. Here the person identifies himself with the risen Christ, because this offering deals explicitly with Christ's resurrection. Now we can identify ourselves with the living Christ by merely accepting Him. If we neglect this, we will never share in the eternal life He promised. Some people bemoan only the death of a sacrificial animal, but it has a far greater meaning: the one who did identify himself with the animal exchanged his old life for a new, or, rather, he denied his old life. His old self is then reckoned as dead. Rom. 6:11 For that reason we need to avoid setting our minds on things belonging to this world, but rather it should be fixed on the Spirit, or the Words of God. The person bringing the offer symbolized his own death. The blood (the life of the sacrificed animal) is given to the priests, and that is smeared on all the sides of the altar. We entrusted our old life to the Lord, and we received the new life in exchange; it carries real meaning to us. We hold a treasure (Christ) within our own bodies. Through rebirth, our lives are filled with true substance, as we reflect Christ in a hidden manner. 2Cor. 4 Our earthly lives are not vital to us.

Verse 3 This verse concerns the fat that is burned on the altar. There are two types of fat; the one is animal and the other is pressed from plants. It suggests two types of blessings, the first being the earthly blessings. (animal) The fat nearby the entrails convey the blessings we already received. They are our inherited blessings and have an earthly (natural) significance. The second type of fat, the plant oil, suggests the new

nature, because it endured a suffering as it was pressed. The new creation was established after Christ's suffering on the cross. The earthly rights our Lord had before He descended to earth are reflected by the burning fat: it is transformed into the spiritual, or the invisible. The Lord Jesus relinquished His earthly rights in exchange for the new creation. The fat of the kidneys speaks of our cleansing, as the kidney cleanses the blood. It also suggests the promises that are shaped in Christ. The fat surrounding the entrails (omentum) suggests man's inner strength, his hope and his expectation of the future. The liver reflects His glorification. The appendage, the best part, is given to God. Rom.11 We (Church) are bonded together with Christ in this appendage, because we are God's property. Via the burning fat, the visible is dedicated to the Lord Jesus to be transformed into the Spiritual.

Verse 5 Aaron's sons had to place the animal on top of the wood on the altar, and they had to light it. The wood is mentioned separately, for a chopped tree speaks of death.

'And there shall come forth a rod out of the stem …' Is. 11:1

The new sprout from the chopped down tree denotes Christ's resurrection. It reflects the new nature. The tree was cut down with our Lord's crucifixion, and the wood is burnt on the altar. The old tree disappeared, and the new is established. There are many references to Christ as the rod. Is 4:2; 53:2; Jer. 23:5; Zach. 6:12 The old creation needs to be replaced, for God desires the new. The old will burn in a fire, even if they are the good works from our old body. We need to exchange our 'old life' for the new in Christ. Paul, who was prosperous according to the norms of the old nature, claimed that the good works he did as part of the law meant nothing to him, and he willingly exchanged it for the new. Phil. 3:8 Our old works will burn, and the older and drier the wood, the better it burns! God's Prophesies tell us of another tree that will bloom again – it is the tree of Babylon. After being cut down, it will sprout again once the 'seven times' period lapsed. Dan.4:16 Babylon reflects the secretive ways of Satan in our dispensation, but after the rapture, their dubious works will be in the open.

Verses 6 – 11 If they wanted to bring a small flock; it could either a male or a female, and with this offering our Lord is regarded as someone who lived amongst the nation of Israel. It is the first alternative. In general the small stock pictures the believer, having both the feminine and male attribute. The animal had to be slaughtered in a similar manner as the

cattle in this chapter. With this offering, no special reference is made to the fat tail of the sheep. Today the common belief is that it is a delicacy and therefore the many references to it. I believe there is a greater meaning. The tail reflects the power and strength and it is an extension of the spine. The spine is the framework of the body. The tail extends from this, reflecting the power of natural man. The tail of the sheep is particularly mentioned, as the believers will reign with Christ, and they will have a great impact on the earth.

Our inborn strength is offered to the Lord, and in return we will gain spiritual strength.

‘But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' 2Cor.4:7

Our own natural power (earthen vessels) is not important, but rather the spiritual power of God within our bodies. The entire length of the tail, with everything it implies, is returned to God.

Verses 12 -17 The 3rd alternative is a female goat; and they too are from the small stock. According to the correct translation (a Dutch translation) his hand is placed on ‘her’ head. v13 Why the feminine? We need to take a fresh look at the two types of stock: the small stock (sheep and goats) and the large ones. (horses, cows) The first group follows a shepherd, whereas the last are chased from behind. A characteristic trait of goats is their power. When we talk about the Kingdom of Christ the power of the male goat is not desired, for when Christ returns, the sheep will be separated from the goats, and nobody - not even a ‘strong male goat’ - will enter the Kingdom relying on his power. We can only rely on Christ’s work. His power is made perfect in our weakness. 2Cor. 13:4 The female goat is weaker, therefore, the ‘Male’, or Christ, will complement them. In other respects, the sacrifice is similar to the previous offering of the sheep.

Leviticus 7

Leviticus 6 & 7 discusses the offerings yet again, but from a different angle. It emphasises the various aspects of the offerings. In chapter 7 a particular mention is made about the meat: it is to be eaten by everyone involved with the sacrifice, and therefore it reflects both fellowship and peace. The thanksgiving offering is similar to the peace offering. v.12 It symbolizes the division that used to be there, but that vanished, and now we have peace with God. This offering flows from a thankful heart. During

this meal, we have both leavened and unleavened bread. There is an emphasis on the unleavened bread, for the peace offering really concerns the new man and covenant. The feast of the unleavened bread followed the slaughtering of the Passover lamb. Following Christ's resurrection the new is established, and what remains is the unleavened that affirms His resurrected life. The oil too suggests the resurrection and the new life. There are recipes for the different types of oil, of which the best known is the olive oil.

Verses 12, 13 'If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving **unleavened cakes** mingled with **oil**, and unleavened **wafers** anointed with oil, and cakes mingled with oil, of **fine flour, fried**. Besides the cakes, he shall offer for his offering **leavened** bread with the sacrifice of thanksgiving of his peace offerings.'

I studied the various translations, and find that the King James is the clearest. I quoted this translation and will discuss the following ingredients: unleavened [1], oil [2], cakes [3], wafers [4,] fried fine flour [5], leavened bread [6]

Unleavened. These cakes and wafers were unleavened, reflecting the new creation. We are used to the typological significance of the unleavened bread at the communion, to propose our new life in Christ. 1Corinthians 5:7 says that we are unleavened. Once the Passover lamb was slain, the people got rid of the leavened bread. We are part of the 'unleavened' body of Christ. [1Cor. 10:16,17]

Oil This symbolizes both the resurrection and our eternal life. It is fat pressed from plant seeds. To obtain the oil is not simple, as it needs to be pressed for a long time. In some cases, it needs to be extracted in very special ways, for which recipes are given in the Bible. [Ex.30:23-26] The olive tree has amazing regenerative powers, and every dead cell gets replaced by a new stem cell. The tree does not die naturally unlike most of the other trees; however it can die due to diseases. There are people who claim that some of the olive trees in Palestine are more than 2000 years old. Olive oil provides light [Lev.24:2], therefore, signifying the life of the Holy Spirit.

Cakes This word stems from the Hebrew word 'Challah', which is related to the word 'chalah', that can be translated as 'sick' [Is. 33:24], or 'travail' [Jer. 4:31] Unleavened cakes mixed with oil is a picture of the old creation (cake), containing new life (oil) or man that is reborn. Paul says that the complete world is in travail, waiting for the revelation of the sons of God at the time

of the rapture. The believers do embrace a new life within the old, and therefore they are considered spiritually pregnant. We already have a new life, but need to be patient until we receive our new bodies. Paul says with the communion; the people used to drink the new wine first (Spirit), followed by eating the bread (new body). [1Cor. 10:16] The cakes depict the suffering each believer endures on a daily basis: it can be likened to a pregnancy, for we earnestly await a new body.

Wafers The word stems from the Hebrew word 'raqiyq', that is related to the word 'firmament'. (raqia), for both share a similar root, namely 'raq'. Some experts claim that the cake had a hole, suggestive of the Lord Jesus' pierced hands. However, this would points towards Christ's crucifixion, and not His resurrection. That sounds wrong to me. The word does not mean 'pierced through', but 'firmament!' This implies that something is left void: it is like a doughnut; its centre is empty. In Genesis 1 all of creation (including the heavens) was covered with water, before the firmament [v6] became visible. The excessive water simply drained to a place beneath our world. According to verse 8 the heaven is the firmament that was previously swamped with water. According to tradition there was a hole in the centre of the cake. That hole would reflect the invisible or the spiritual matters that disappeared when both the heavens and the earth was swamped by water. Once the waters retracted, the spiritual, creative work of God became evident, as then the earth was recreated. The spiritual – with Christ in the centre - gives essence to these unleavened wafers. The wafers, unlike the cakes, were smeared with oil: We can regard the wafers as being anointed with oil, pointing to Christ as the Anointed. We are anointed with Him - our heads are anointed with oil. [Ps. 23:5] Saul [1 Sam 10:1] was anointed before David, [1 Sam. 16:13] and Jacob anointed a stone. [Gen. 28:18] The wafer is a symbol of the Resurrected, not the crucified, as He will cause the meaningful change to the once drowned heaven's and earth by water. [Gen. 1] The oil without the leaven testifies of the life-giving Spirit. [1Cor. 15:45]

Fried fine flour The fine flour had to be of choice quality, for only the finest was allowed to appear on the altar. The fine flour was baked, meaning it was above the fire. Both the flour that was finely milled and the fire symbolizes death and suffering. They were refined, and the suitable flour to be offered to God. All of this reflects the new life that involved death.

Leavened bread. It symbolizes the old man, or our earthly bodies. Our earthly life is compared to an earthen vessel. A vessel is meaningless if it holds nothing. The earthen vessel [2Cor. 4:7] is prized only due to the treasure inside of it. Our old bodies are valued if we allow the new life to saturate

it. An earthen vessel that used to hold water changed when the water changes into wine. This suggests the Holy Spirit. Jh.2:9 The old man has no significance; only our new life in Christ is important and indeed it values our brief existence. For this reason, the leavened breads were also dedicated to the Lord, although it reflected something perishable. In the feast of weeks Lev.23:15-22, the bread was also leavened, suggesting the Church today. In the peace offering, one is primarily concerned with the unleavened bread - the new life-; yet, the leavened bread also belongs here. It is not as important, but it is nevertheless mentioned. Everything concerning our old bodies should be offered to the Lord. Rom.12:1 God can use our old bodies because He has placed a new life within the old. In this way, His power is perfected through our weakness. 2Cor. 12:9

Verses 14-15 One of those cakes is dedicated unto the Lord, but a part is also given back to the high priest: some are intended for the high priest. The Bible says that we need to enjoy our life, Tim.6:17, therefore, Christ ensures that we retrieve a good portion of our own lives, even though we have sacrificed everything to Him. The offering had to be eaten on the same day, allowing nothing to be kept until the next day. This suggests that the sacrifice was not allowed to see darkness, or night, since death is not involved. It concerns Christ's resurrection from the dead. The night suggests death, whereas light suggests life. It concerns permanent, eternal issues which can never be associated with darkness.

Verse 16 If this voluntary offering involved a commitment that was not limited to the day of the offering; then the person was allowed to eat the meat the following day. It suggests a promise involving the future. All God's promises will eventually be fulfilled on the third day; therefore none of those offerings were allowed to remain until the third day. By that time, everything needs to be burned. I quote a few examples:

On the third day, Christ did resurrect to procure a final redemption. On that day, the old creation was entirely destroyed. Similarly, nothing of the old offerings is allowed to remain until the third day. The first world concerns the old creation that was polluted by Satan, Gen. 1:2 the second world is the recreation of the world with a view to Christ's coming to earth. We are naturally part of this second world, and we ought to be born again, to become part of the new. The third world is a new creation, or the new heaven and earth. Whatever remains from the second world on the 'last day,' will be burned.

The expressions 'on the third day', or 'after two days,' are commonly used phrases in the Bible. Each time, they re-count to truths related to the new covenant.

Verse 18 The old cannot survive on the third day, because God will destroy the world of the ‘two’ in which Adam was born. When we were reborn, a part of us disappeared, yet another part remained. The meat remaining until the second day had to be eaten, and it suggests the old man, the body we are now trapped in. It is abominable to God if anything of the old creation is part of the new creation (third day). That is vulgar, for God never intends history to repeat itself. The old leaven (old creation) must be done away with!

Verse 19 The meat they eat, is totally cleansed; therefore, the people were allowed to consume it. If anything unclean contaminated it, they were forbidden to eat it. The influence of the leaven, or the old, is not allowed to spoil the offering. Our bodies harbours some ‘leaven’, for when we walk in our polluted world, our bodies are tainted. For example, when our clean hands do touch a CD, it will get spoiled. The magnetic action of the disc will disappear due to the acid on our skin. We also leave our fingerprints wherever we go! The oxygen is so essential for our existence, but it also spoils many things.

The people who are pure are allowed to eat the meat. We, as belonging to Christ’s Church, are pure and already share in the spiritual sphere. Our home is in heaven.

‘Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.’ 1Cor. 5:7

Verse 20, 21 Any unclean person who did eat the meat, had to be killed. The old will never share in the new creation. Applied to our present time, we may say that the old leaven must be removed. The old ought to be replaced by the new. If a pure man had to eat something unclean, he too had to die. The perfect offer is not allowed to be tainted with anything unclean, for they are totally divided from each other. 1 Corinthians 5 was written to the believing Christians. In this chapter, Paul was furious, because a certain believer had had a sexual relationship with his own mother, and yet the Corinthians did not separate themselves from him. If something like that had to happen in the

Church, we need to distance ourselves from such a person, until they repent. Paul condemned the Corinthians as they did not distance themselves from the man. The old leaven simply does not belong in the new batch. We are reborn and can glorify God, despite being corrupted by the leaven. Acid always has a negative effect. The meat of this offering symbolizes the resurrection and in no way is that allowed to be contaminated by anything ‘old.’

THE GRAIN OFFERING

This is the fourth offering in the series. The sin and the guilt offerings concern the penalty of sin and the peace offering, the blessings we gained with Christ's resurrection. The grain offering suggests our practical walk of life – a life we willingly dedicate to God. The resurrection is not the final truth concerning God's salvation plan, for we need to offer our lives to Him.

As Adam, we too are called to please God. Since we are reconciled to Him, we have a greater responsibility. At present, we have an established communiqué between us and the Lord. Our challenge today is: How do we employ the new life within us, while we are trapped within our own bodies? Does it develop and fulfil God's purposes? The question here is not about whether a person has been born again, but whether his new life reached its full potential.

Until today, the believers of the Old Testament need to wait until the 'last day,' to finally share in the resurrected life of Christ. The life Abraham longed for; we already share. We are capable of making such an offering to God.

The grain offering is intended for God, the only gift He accepts and enjoys. This sacrifice is simple as it is pressed grain or flour. We, who have been raised with Christ, have no obligation, but due to our gratitude, we are free to present this simple offering. We can offer this, and He will taste it. It has a sweet savour, and that is pleasing to our Lord.

1 Samuel 26:17-25 is an example. In this story, there were constant skirmishes between Saul and David. David wished to know what evil he had done, and if he deserved such a persecution. Therefore, he tested himself by offering his own body. Then God Himself will taste or smell the offering, and He will judge. David knew that his life was totally dependent on God, as he remained obedient. Similarly, we also need to dedicate our lives to God and let Him decide. David knew that God will favour him. In the past when the angels appeared unto Abraham, he always prepared a meal for them. Gen. 18:5 In essence it is a grain offering.

Leviticus 2

Verse 1 The offering was fine flour, of very fine quality and even textured. The wheat or flour suggests Christ, who died for us to give us life. It is like the wheat that died in the soil, but when it germinates, it bears much fruit. Mat.13:8; Jn. 12:24 In one of the parables, leaven was added to this fine flour. Mat.13:33 Secretly someone in this chapter added some leaven to three measures of flour, which was dedicated to God. The leaven permeated the dough, and that was forbidden. The three measures of fine flour suggest Christ's Kingdom, and in no way is the leaven from the previous day, allowed to be spoil by the dough. That which started well is spoiled by the leaven; the good ended with a 'sour' note. I believe that today Christ will feel unwanted in many Churches, as it is spoiled by the 'leaven', the things we once treasured from our past; is forgotten and abandoned.

Oil was spread over the flour, suggesting Christ's anointment after His resurrection from the dead. 'And declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.' Rom. 1:4

That offering looks beyond the resurrection. He became the Son (heir) after His resurrection, and therefore the anointing. With the baptism of the Lord Jesus, the Spirit of God settled upon Him, and singled Him out as 'the One' to become the Son of God. Mt 3:17 That happened with His resurrection from the dead. In Greek, the word Christ means; 'the Anointed'. Thus the grain offering pictures this anointing.

Frankincense This gives off an unpleasant fragrance. The word has several meanings and stems from the Hebrew word 'levonah'. Again the latter stems from two different Hebrew words:

'Lavan'. This is translated as 'white', as 'Laban,' the father in law of Jacob.

'Levoesch'. It can be translated as a cloth that is spread over the sacrifice to cover it like a garment. The words 'white' and 'clothing' stems from the word 'frankincense', and are, therefore, closely related. Frankincense is always spread on the offering, similar to the table with showbreads, as with this grain offering. The white clothes of the believers reflect their righteous deeds.

'Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from? …..These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.' Rev.7:13,14

The martyrs who endured the great tribulation was known by white clothes, signifying their works. Rev.7:15; 19:8 On the Great Day of Atonement, the high priest had to remove his usual clothing, to be clothed with white linen. Lev.16:4 The white garments suggest the works of the believers. The frankincense, as well as their offered life, emanated a sweet fragrance to the Lord.

'…For we are unto God a sweet **savou**r of Christ.' 2Cor.2:15

The white clothes reflect the believer's life that is directed to God. The following words are related to the word 'frankincense': the colour white, and the clothing of the believers. It suggests our walk when we follow God, in accord with the new covenant. The fragrance is due to the burning of the old man, when he put on the new. The burning frankincense is volatile, and the invisible gas rises to heaven. Paul also says*:*

'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.' Rom.12:1

That offering is our own body that needs to be freed.

Similarly, the Lord gave Himself up for us.

'And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling **savour**.' Eph.5:2 That is a lovely fragrance unto God.

Verse 2 The sacrifice had to be taken to Aaron's sons. It concerns the second, or the next generation. Eleazar was the son of the high priest, and similarly the red heifer also had to be taken to him. Num.19 Here Eleazar as the second is a picture of Melchizedek. Part of the offering, together with the oil and the frankincense, is intended for the Lord. Anything that is presented unto the Lord must be burned with fire. God accepted Gideon's sacrifice, and He ignited the offering beneath the rocks. Judges 6:21 Israel was commanded to safeguard the original fire God did sent, when they inaugurated the tabernacle or the temple. There were previous incidences of fire from heaven, as with Cain and Abel, and later with Elijah. No strange fires were allowed on God's altar. When that happened it was an abomination to God. Lev.10:1; Num. 3:4 The first part of the offering was intended for the Lord.

Verse 3 'The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the offerings made to the Lord by fire.'

The remaining part of the offering was consumed by Aaron's sons. Yet again the next generation is emphasized.

The words the 'most St.no.6944 holy' St.no.6944 concerns the new covenant. Both words are repeated twice as it conveys truths found in the 'inner Sanctuary'. The 'most holy' or 'holy, holy' is mentioned 20 times by Moses, and an example is Exodus 26:33.

The holy place, on the other hand, refers to the old covenant; that is implied when the word 'holy' is only mentioned once instead of twice!

The high priest entered the inner Sanctuary, or the second tabernacle, once a year: a symbol of the new covenant. Heb. 6:7 If the first tabernacle was still standing, Moses' laws would have been valid; however, once we did enter the second tabernacle or the inner Sanctuary, Moses' laws were not compelling. The reason is that we can only enter the inner Sanctuary relying on God's mercy and not the law. The way is now open, since the veil was torn with Christ resurrection from the dead. Heb. 20:19,20 The 'most high' also refers to Christ as the Messiah. Dan. 9:24 We are seen as priests in relation to the high priest, or to Christ. The life of the sacrifice is offered to Christ, and what remains, is returned to the priests. The same principle applies to the praise offering. Heb. 13:12-16 We need to focus our eyes on the future, not to the things belonging to the old creation, or the earthly Jerusalem. Our treasure is outside the gate. Let us depart from the so-called religious institutes, which rejected our Lord on earth. The offering we need to bring is not the money from our purses, but rather our words, confessing His Name.

'The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith.' Rom. 10:8 The offering proceeds from our mouths and that is our priestly task. Christ's life today as our high priest will effect the lives of the priests, or us. The fruit of our lips is symbolized by the grain offering – and that will be rewarded. Whatever we have given to Him, in return, we will receive a hundredfold. Mat.19:29 These simple truths are repeated several times in our Bible, when the old is exchanged for the new. The offering that was offered to the Lord, in fact, a part of it did return to Aaron and his sons. They had to enjoy it as their share of this new life!

Verse 4 They were allowed to offer the grain offering in one of the following 4 ways:

The first is raw, made of fine flour, oil and frankincense. It is presented in a simple form to the Lord, for God accepts us as we are. The believer needs to approach God with whatever infirmities he has. God's Word will then influence their lives.

The second offering is prepared as cakes made from the fine flour. It is baked in the oven, and it suggests the ‘judgement’ it had to endure. The latter is locked up in the ‘furnace of fire’. Mat.13:50 The oven is an enclosure that is protected and cannot be opened, with the dough inside. It prepared a meal. Paul experienced a somewhat similar experience when he isolated himself for 17 years in the desert. Since then he was fully prepared for the Lord service. Gal.1:15; 18; 2:1 He often quoted the words ‘the Gospel of Paul,’ and I am sure that then he was enlightened by God, and in turn he imparted the truths to us. The oven removes the filth from the old man. That has a positive connotation, even though the fire devours the old. The cake that is prepared in the oven, pictures suffering – and that leads to a new life. The word ‘wafer’ St.no.7550 denotes emptiness, or the firmament. St.no.7549 (the expanse or heaven above as in Genesis 1) We need to imagine the hole in the centre of the wafer. Our bodies, as belonging to the old creation, need to be filled, or get volume through the ‘anointing’ of the Holy Spirit. In this way the emptiness within us, will be filled.

The third way is through frying the unleavened fine flour in oil, as in Leviticus 6:21 That probably caused the oil cakes to be baked crusty so it can easily be broken into pieces v5-6 These pieces are then shared to be eaten. The communion bread was broken with the idea to be shared. The symbolism is not the ‘breaking of Christ’s body’, but sharing His body. Christ’s body will always remain intact, and He also prayed for this unity. Jh.17 we are one Body, but there are many members.

The oil is also poured out on those pieces of cake. (members)

The fourth way is possibly by boiling the flour in a kettle. v7. The water in which it is boiled reflects the Word of God that lives within us. The previous baked flour is prepared in oil, but this time in the water.

All the above offerings were finally given to the priests to burn, thereby giving off a pleasing fragrance to God. v.8

Verse 10-11 No leaven was allowed in the above offerings. The **leaven** suggests the old creation. The leaven will alert us of the old creation that was spoiled by Satan. That will never happen again as the old will be exchanged for the new creation. Nothing of the old will ever spoil the new. Adam sinned because he was made from the dust of the earth. 1Cor. 15:47 This hereditary weakness was passed on from the previously fallen world. That which is intended for God is not tarnished from the previous day.

Honey in the Hebrew language stems from the word ‘devash’, and it reflects the spiritual blessings we did receive from God. We receive the honey from the ‘bee’. The bee is a picture of God’s Word, as this Hebrew

word stems from the word ‘deborah’, which in turn stems from ‘dabar’, meaning ‘word’. Of course, the Word is Christ. Jn.1:1 When Jonathan ate of the honey, he was enlightened. 1 Sam. 14:27 God’s Word is sweet to the taste. Prov 24:13 Samson also found honey in the dead lion’s carcass. Judges 14:8 The good (honey) that God gives unto us cannot be return to Him. Honey reflects God’s Words; therefore it has a positive insinuation.

Verse 13 All the grain offerings had **salt**. The same verse says that salt is a picture of the covenant, and in particular the words that God had spoken to Abraham. Salt prolongs life and is a preservative for certain foods, like salted fish or biltong. God’s covenant with Abraham is an oath that will last through all eternity. Salt also flavours food.

‘You are the salt of the earth.’ Mat.5:13

If the food lacks flavour, we bin it. We are the light of the world, Mat.5:14 and the revealed light is God’s Words. In Matthew 5, the two verses speak of the light and salt. They have a similar meaning.

The Light is also God’s Word, and we are the bearers of this light.

‘For everyone will be salted with fire’. Mark 9:49

This implies that the fire will get rid of the fleeting and the imperishable (salt) will continue all throughout eternity. Every sacrifice that is salted reflects God’s eternal covenant with Abraham.

‘Let your speech always be gracious, seasoned with salt’ Col.4:6

We need this salt and to live in peace amongst each other. We must talk of the hidden things; (of

God) the words the world loathes. Col. 4:3 Our words need to be seasoned with salt. If our words are ‘sprinkled with salt,’ we reflect God’s Word in a positive manner, speaking words that exhort men, rather than to confuse them. We need to follow the Lord Jesus’ example here on earth, who continually quoted the Bible.

In the Gospels, the expression ‘It is written’ appears 26 times. Our Lord continually referred to the writings of the Old Testament.

Leviticus 6:14-18 also mentions the grain offering. The handful of fine flour always suggests grace, as the outstretched hand of God. v15 It is erroneous to think that God merely wanted a portion of the flour or even a tenth. No, the hand with its 5 fingers imparts our 5th dispensation of grace. It is accustomed to think God is satisfied with our tenth; rather we need to

give Him everything. Aaron and his sons had to eat of the offering inside the tent. Spiritual we can only grow within the temple.

The court is a picture of the earth, and it relays our bodies, that are still part of the old creation.

Notwithstanding we are also engaged with the invisible things of heaven, or with the 'holy place.' It is fair to say that this offering conveys truths of us being on earth, yet we are also part of heaven or the Sanctuary.

The remainder of the offering the priests enjoyed. We entrust everything to the Lord, and in exchange, He will ensure we will have something to enjoy. Noah was 930 years old when he died, yet we are only aware of a short span of his life. After the flood, he became drunk with wine (which reflects the Holy Spirit), yet he is still considered a hero of faith. Heb. 11:7 It took him 120 years to build the ark, but he enjoyed the ample time that was left.

It is mentioned twice that Aaron's sons had to eat the remainder of the offering. The sons of Aaron depict the 2nd generation portraying our dispensation. We as part of the body of Christ (sons of Aaron) can also enjoy and feast associated with this offering.

Leviticus 2 12, 14 The **offering of the first fruits** is also part of the grain offering.

There are two offerings of the first fruits:

■ The sheaf of the first fruits Lev.23:10

■ The feast of weeks Lev.23:17,20

These offerings entailed no blood, but they are the first fruits of the harvest. They were not allowed on the altar, being a sweet fragrance to the Lord.

The feast of weeks must not be confused with the offering of the sheaf of the first fruits. The sheaf of the first fruits concerns Christ's resurrection, but the feast of weeks the Church.

The first fruits need to be given to the Lord. In Egypt, the Lord claimed all the firstborn unto Himself.

We are also the firstborn or the first fruits in Christ, and we are His heritage.

With the sheaf of the first fruits, they had to offer crushed heads of the new grain, roasted on fire.

Both the oil and frankincense were added to the offering.

They were not allowed on the altar and were a sweet fragrance to the Lord.

1. The sheaf of the first fruits Lev.23:10-14

They had to gather the first wheat with its ears. It was waved in front of the Lord on the day that followed the Sabbath day. This was part of the feast of the unleavened bread. It was the 8th day or the time of Christ's resurrection!

The 14th Nissan was the Lord's Passover, Lev.23:5 and in the evening the Passover lamb was slaughtered. The 15th Nissan was the first day of the unleavened breads that lasted for 7 days. (15th to the 21st) Lev.23:6

The Sabbath that fell within those seven days, was followed by the 'the sheaf of the first fruits.' It was the 17th Nissan.

Many Christians and Jews are mistaken to think 'the sheaf of the first fruits' fell on the 16th Nissan. It was not celebrated with Christ's crucifixion, but with His resurrection. They claim that the first day of unleavened bread was always a Sabbath. This is wrong, since this rule applies only to the Great Day of Atonement when the first day is reckoned as a Sabbath. Lev.23:32

We celebrate the feast of the Unleavened bread; 1Cor. 5:7,8 as the Passover lamb was slaughtered for us. The question of death was dealt with on the cross. The Sabbath is on the 7th day, but the offering of the sheaf of the first fruits was on the following day, or on the 8th day. We are living in a world that stretches past the world of 'sevens,', hence to be part of a new beginning. Our day commences with Christ's resurrection on the 17th Nissan and we are equipped to enter the rest.

Heb. 4:10 The world is oblivious of the 8th day, or Sunday, as it is a usual working day and not a Sabbath.

All of us who share in the new creation will find that each day ought to be a day of rest! The sheaf of the first fruits is made from the 'new grain', for the wheat is not totally ripened. It corresponds to our month; March/April. The sheaf of the first fruits is a picture of the Lord's earthly body. The movement (waving) of the grains suggests the grains that springs to life with His resurrection. He is the beginning of a new creation. 1Cor. 15:20,23 It says that the sheaf of the first fruits was not allowed on the fire. Lev.2:12 The

reason for that is that the Lord cannot be judged twice, or be placed yet again on the altar. His work is complete, and His sacrifice is faultless.

2. The feasts of weeks (bread of the first fruits) Lev.23:15-18

They were baked loaves and were offered 50 days after the ‘sheaf of the first fruits.’ The 50th day again may be on the day after the Sabbath, which marked the beginning of the feast of weeks. (the day of Pentecost) The people had to bring two breads, and they had to wave them with the priest’s body swaying. The moving priest reflects the living Christ, with the breads. (Church) The breads did not burn or roast on the altar, and they were leavened. That distinguished them from the usual grain offering, and hence a new grain offering. The breads symbolize the Church, for they are the Church of firstborn. Heb. 12:23 We can identify ourselves with the sheaf of the first fruits and the two breads can reflect both the Jews and Gentiles that is part of the Church. We did become one in Christ. Eph. 2:14,15 The breads had leaven, yet they were alive, for the priest did wave them. This waving is not a picture of His ascension! Even though our bodies are spoiled by sin (leaven), yet we are alive (wave) unto God, and we need to be committed to Him. God accepts the sacrifice, because He notices us as alive in Christ. We live as He is alive. When we did resurrect with Christ, we relinquished our earthly bodies (leaven) in exchange for the imperishable. 1Cor. 15:51,52 In the meantime the ‘leaven’ is dedicated to the Lord. It does not burn on the altar and therefore it will not rise up to God, thinking that the old will be sufficient, but it will never enter the heavens.

The Burnt Offering

This last sacrifice is the most complete in the series of five, and it portrays Christ’s eventual glorification.

Leviticus 1

Verse 1-2 This offering was non-compulsory. The person had to choose between the small stock or a large stock. The word, burnt offering in Hebrew is ‘**olah’** St.no.5930 meaning to ‘ascend’. That did not happen literally,

but in a spiritual sense, it did happen: it ascended to the Lord to be glorified.

Similarly, we are transformed into His image.

‘But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory.’ 2Cor. 3:18

The believer’s intention is to be changed into the likeness of God. The connotation is not the death of the animal, but it is our transformation into the realm of the ‘unseen’. It concerns our own life that is fully dedicated to God. Paul called upon the believers of his time to dedicate their bodies as a burnt offering unto the Lord. Rom. 12:1 During the Old Testament times the people were invited to bring live animals unto the Lord, but now we ought to present ourselves as living sacrifices. That is our only and reasonable act of worship. God perceives us as being alive, as Christ lives within us. The believer must have that frame of mind, and he ought to be susceptible towards God’s Word. During the Old Testament times, the animals substituted the sinner, but now we are offered! The truths surrounding the burnt offering is clear today. In Paul’s letters there are at least 6 references to the Lord, who gave Himself for us. Gal. 1:4 2:20; Eph. 5:2, 25:1; Tim. 2:6 & Titus 2:14 If the Lord did that for us, we too need to submit ourselves to Him, by following His footsteps. Christ loved us; therefore, He expects us to forgive each other. That came at a prize, and it may cost us dearly.

Christ is alive today and even now His life cleanses us. That does not involve His crucifixion, but it directs us to the risen Christ who is currently active as our High Priest. Daily He engages Himself with our cleansing, to perfect us in Him. 1Cor. 1:8 Christ Himself will rid us from every sin we commit. After

His resurrection, He denied His kingdom with the purpose to cleanse us. That is a faultless sacrifice.

In due course, Christ waits for the completion of the Church. Once that is complete, He will rightfully claim His Kingdom.

Verse 3 The offering of the herd is taken to the door of the tabernacle and placed in the hands of the priest. This offering is mentioned more frequently than any other offering, as it is the most comprehensive of all of them.

There are three types of burnt offerings:

The bull is part of the cattle. [1:3] Cattle signifies man, but more specifically the Son of man. (Lord Jesus)

The small stock [1:10] reflects the believers, namely Israel, who will enter the Kingdom. The Lord Jesus was a fellow Israelite while He walked on earth.

The dove [1:14] reflects God Himself as part of heaven. Rightfully with His resurrection, He became the Son of God. [Rom.1:4]

The emphasis of the three offerings is in their many similarities. Christ is praised as the son of Men (cattle), as an Israelite (small stock), and finally as the Son of God (dove). That sacrifice is voluntary, and the offering must be without blemish for they reflect Christ as the perfect sacrifice.

Verse 4 The person who made that offering had to lay his hands on the head of the animal, identifying himself with the animal. The Lord will accept them as their substitute, thus making atonement for them. The sacrificed animal reflects the sinner himself, to reconcile him, or bring him into a new relationship, with God. This reconciliation is also reflected in the sin and guilt offerings that also embraces the burnt offering. A new relationship is deemed possible between the creation and the Creator.

Verse 5 Unusual as it may sound, but the person bringing the offer had to slaughter the animal and not the priest. The old live is sacrificed and 'its life' is presented to God. The young bull is killed and delivered to the Lord Himself. The blood of the animal reflects its life, and it is returned to God. It is coupled with the blood of the risen Christ. God reconciled the world to Himself through Christ. [2Cor. 5:19] The blood (life of Christ) is poured out on all four sides of the altar, suggesting that reconciliation is done for the complete world.

Verse 6-7 The people had to dissect the animal into pieces. They skin the animal from its hide, and that was also placed on the wood. To remove the hide from the animal is equated to the laying aside one's own identity. The wood will consume it.

Verse 8 Nothing of the animal remained. It had to be burned totally. The emphasis is placed on the individual organs, with the fat, as they all had a spiritual message.

Verse 9 They had to wash the **entrails** (omentum) with water. The word for entrails stems from the word '**qereb' [St.no.7130] meaning the** 'inward part' and the seat of our thought and emotion. In short it is our inner self that will rise up to God. Our thoughts and emotions need to be pure and

had to be washed thoroughly. This suggests one's complete commitment to God. In the New Testament there are 10 references to the 'inner spiritual' man. Paul mentions his '**bowels**' Phil 2:1 suggesting his time and concern for the believers. The word 'bowels' stems from the Greek word **'**splagchnon**'** St.no.4698 Our inner being must be cleansed, before we are deemed fit to enter into a relationship with God. Our minds (bowels) must be washed with water, Rom. 12: 1-2 by drenching our own minds with the living Word of God. (water) The **feet** also had to be washed, dealing with our walk here on earth.

They suggest our actions; the bowels put forward our minds which, in turn, affect our daily walk. Symbolically the Lord Jesus also washed His disciple's feet. Jn. 13:5-14 The washing of their feet portrays the Lord Jesus who cleanses us daily, as we are contaminated by the world around us:

This perfect sacrifice directs us to the Lord Jesus. He is the perfect young bull who carried the sins of the world. His life is presented to God; therefore the sacrifice is placed on the fire. The Lord Jesus was obedient unto death, and He even allowed His hands and feet to be pierced through. This offering ascended to God; therefore, God highly exalted him. Eph. 1:21; Phil. 2:9 The burnt offering ascended to God in its totality, and this was pleasing to Him. The Lord Jesus is our prime example, for He learnt obedience, despite of Him being God. Heb. 5:8 The Lord was guided by God's Word and therefore He viewed the world from a different perspective than us. His mind as depicted by His 'bowels,' made Him walk a different path than ours. That ended with His feet (walk) being nailed to

the cross. Zach. 12:10; Jn.9:37 According to the Book Genesis His heel got bruised. Gen 3:15

The burnt offering has a clear message to each of us who are reborn. Paul says we should be likeminded to Christ:

'Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.' Phil.2:5-9 This pictures Christ as the perfect sacrifice.

Verse 10 –12 If a sheep was offered it had to be a ram, a male. Christ's Church is also 'male' and we are also part of the believing Israelites. It was slaughtered in the north, as the north always advocates God's throne. The table with the showbreads in the sanctuary was also placed in the north as the priest entered it. It held something on high with the idea to elevate it. With the slaughtering, the focus is not on the death of the animal, but the glory that emanates from it when it ascended into heaven. The sheep is a symbol of Israel, and we will find wherever the sheep are farmed in the world, we may trace the 10 tribes of Israel. Israel is God's nation, and they are called upon to rule with God. 2 Chron. 7:14 They sprinkled the blood of the ram around the altar and the sheep is carefully dissected into pieces.

Verse 13 They did wash the small stock before placing it on the altar.

Verse 14 The dove reflects the Lord as the Son of God. The offerings suggest spiritual matters. **V**erses 15 –16 The priest had to take the dove to the altar, unlike the ram and the bull who were slaughtered by the person bringing the offering. By nature, man is not godly or heavenly; therefore the priest had to intervene. God's Son (Christ) is again dedicated unto God. Christ was Jehovah and willingly He humiliated Himself by accepting a body like ours. Therefore, when Christ ascended from the dead, God highly exalted Him, and gave Him a name above any other name. Phil. 2:9 While on earth, He ignored His rightful Name, but on the day of His resurrection, He was given a Name above any other name. Phil.2:9

The priest had to offer the complete dove. He wringed its neck, and he allowed the blood to be drained out on the sides of the altar. Then he had to remove its crop with its feathers and cast them besides the altar on the east side, to be thrown at the place of the ashes. The feathers and the crop suggest the external things. The north suggests the crown, while the east suggests wisdom and our origin. Man is born in the east and then he steers towards the west, away from God. In the west, both the night and the death awaits us, and by nature we follow this route. We need to return to the east, or to our origin. Both the words 'origin' and 'east' stems from the same Hebrew word. Wisdom and the wise men came from the east. Mt. 2:1 Lightning in the east is compared to Christ's Second coming. Mt. 24:27 When something is cast towards the east it suggests we return it to the Creator, the east, or its origin. The 'ashes' carries a positive connotation, and that too returns to God. When we return to God we lose certain privileges, yet we are on-route to the best place. The young doves feed on the food that was previously digested in its crop, and he feeds his young from that food source. First the feathers and crop is discarded, as they suggest our fleeting earthly existence.

Verse 17 The dove's body is torn, though it remains intact. It is put in the fire as a burnt offering that ascends to God. The entrails are not placed on the fire as with the previous bull or ram. The Lord of heaven became a man, and He was eventually thrown away as 'ashes' after He was sacrificed. The crop and the feathers are not burnt, for that suggest life that is fleeting, with no eternal value.

Leviticus 6:8-13

Verse 8-9 The offerings had to remain on the altar all night long, until the following day. The fire had to burn continuously. The offering is left unattended while the fire keeps smouldering. The offering is totally committed to God as it ascends into heaven.

Verse 10 The linen garments of the priest suggest the resurrection, for the linen is processed from the cotton that went through the rollers and is weaved. In contrast, the wool suggests the old man and the old creation that loses its strength. The 'ashes' were taken outside the camp, outside the commune of our everyday living. The reason is that the world refused Christ's Kingdom, and He is now outside the commune. With this offering, the priest had to change their clothing for the second time, suggesting afresh the resurrection. The first change of clothes reflects our resurrection in identifying ourselves with the living Christ; the second is with the rapture, when we will receive our immortal bodies. When we accept Christ we received a new life, and with the rapture, our bodies or remains will be resurrected. The 'ashes' disappeared in the dust, with the aim to be returned to God. **V**erse 12 They were not allowed to extinguish the fire. This fire will glow forever, suggesting the eternity and the complete work of Christ's redemption, regarding the world. Sin is dealt with, and we walk with God. We have peace and the purpose of our life is to accept the new Life in Christ, discarding the old. We loathe the smell of frankincense and the charred meat, yet it pleases God. We must give ourselves totally to God and put everything on the altar. Our life on earth will soon disappear, but that will ascend to God. The Lord Jesus followed the path of suffering, and subsequently He was later glorified. Our present world has many disappointments, but not the new creation as we are familiar with its working. Everything works together for good for those who love His name. We need to acquaint ourselves with the Name - before we can call on Him.